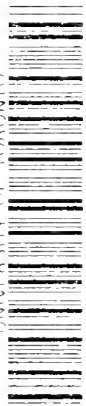


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Chaucer's Translation
of
Boethius's "De Consolatione
Philosophiæ."

Early English Text Society.

Extra Series. No. v.

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EDITED FROM

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BY

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INTRODUCTION.

WHEN master hands like those of Gibbon and Hallam have sketched the life of *Boethius*, it is well that no meaner man should attempt to mar their pictures. They drew, perhaps, the most touching scene in Middle-age literary history,—the just man in prison, awaiting death, consoled by the Philosophy that had been his light in life, and handing down to posterity for their comfort and strength the presence of her whose silver rays had been his guide as well under the stars of Fortune as the mirk of Fate. With Milton in his dark days, Boece in prison could say,—

‘I argue not
Against Heaven’s hand or will, nor bate a jot
Of heart or hope ; but still bear up and steer
Right onward. What supports me, dost thou ask ?
The conscience, friend, to have lost them overplied
In liberty’s defence, my noble task,
Of which all Europe rings from side to side.’

For, indeed, the echoes of *Boethius*, *Boethius*, rang out loud from every corner of European Literature. An Alfred awoke them in England, a Chaucer, a Caxton would not let them die ; an Elizabeth revived them among the glorious music of her reign.¹ To us, though far off, they come with a sweet sound. ‘The angelic’ Thomas Aquinas commented on him, and many others followed the saint’s steps. Dante read him, though, strange to say, he speaks of the

¹ Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18. A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluile, alias Coldewel, 1556 ; J. T. 1609 ; H. Conningesbye, 1664 : Lord Preston, 1695, 1712 ; W. Causton, 1730 ; Redpath, 1785 ; R. Duncan, 1789 ; anon. 1792 (Lowndes).

Consolation as 'a book not known by many.'¹ Belgium had her translations—both Flemish² and French³; Germany hers,⁴ France hers,⁵ Italy hers.⁶ The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

No philosopher was so bone of the bone and flesh of the flesh of Middle-age writers as Boethius. Take up what writer you will, and you find not only the sentiments, but the very words of the distinguished old Roman. And surely we who read him in Chaucer's tongue, will not refuse to say that his full-circling meed of glory was other than deserved. Nor can we marvel that at the end of our great poet's life, he was glad that he had swelled the chorus of Boethius' praise; and 'of the translacioun of Boece de Consolacioun,' thanked 'oure Lord Ihesu Crist and his moder, and alle the seintes in heuen.'

The impression made by Boethius on Chaucer was evidently very deep. Not only did he translate him directly, as in the present work, but he read his beloved original over and over again, as witness the following list, incomplete of course, of passages from Chaucer's poems translated more or less literally from the *De Consolatione*:

I. LOVE.

Wost thou nat wel the olde clerkes sawe.
That who schal yeve a lover eny lawe.
Love is a grettere lawe, by my pan,
Then may be yeve to (of) eny erthly man?

(*Knights Tale*, Aldine Series, vol. ii. p. 36, 37.)

But what is he þat may ȝeue a lawe to loneres. loue is a gretter lawe and a strengere to hym self þan any lawe þat men may ȝeuen.

(*Chaucer's Prose Translation*, p. 108.)

Quis legem det amantibus?

Major lex amor est sibi.—(Boeth., lib. iii. met. 12.)

¹ Dante, in his *Convito*, says, "Misimi a legger quello non conosciuto da molti libro di Boezio, nel quale captivo e discacciato consolato s'avea."

² Printed at Ghent, 1485.

³ By Reynier de Seinct Trudon, printed at Bruges, 1477.

⁴ An old version of the 11th cent., printed by Graff, and a modern one printed at Nuremberg, 1473.

⁵ By Jean de Méung, printed at Paris, 1494.

⁶ By Varchi, printed at Florence, 1551; Parma, 1798.

II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,
But he not¹ which the righte wey is thider.

(*Knightes Tale*, vol. ii. p. 39.)

*Ryzt as a dronke man not nat² by whiche pape he may retourne home
to hys house.*—(Chaucer's Trans., p. 67.)

Sed velut ebrius, domum quo tramite revertatur, ignorat.

(Boeth., lib. iii. pr. 2.)

III. THE CHAIN OF LOVE.

The firste moevere of the cause above,
Whan he first made the fayre cheyne of love,
Gret was theeffect, and heigh was his entente ;
Wel wist he why, and what therof he mente ;
*For with that faire cheyne of love he bond
The fyr, the watir, the eyr, and eek the lond
In certeyn boundes, that they may not flee.*

(*Knightes Tale*, p. 92.)

That þe world with stable feith / varieth acordable chaungynges // þat
the contraryos qualite of elementz holden amonge hem self aliannce per-
durable / þat phebus the sonne with his goldene chariet / bryngeth forth
the rosene day / þat the mone hath commaundement ouer the nyhtes //
whiche nyhtes hesperus the eue sterre hat[h] browt // þat þe se gredy
to flouen constreyneth with a certeyn ende hise floodes / so þat it is
nat l[e]ueful to streeche hise brode termes or bowndes vp-on the erthes
// þat is to seyn to couere alle the erthe // Al this a-cordaunce of thinges
is bownden with looue / þat gouerneth erthe and see / and [he] hath also
commaundementz to the heuenes / and yif this looue slakede the brydelis
/ alle thinges þat now lonen hem to-gederes / wolden maken a batayle
contynuely and stryuen to fordoon the fasoun of this worlde / the which
they now leden in acordable feith by fayre moeuynges // this looue halt
to-gideres poeples / ioyned with an hooly bond / and knytteth sacre-
ment of maryages of chaste looues // And lone enditeth lawes to trewe
felawes // O weleful weere mankynde / yif thilke lone þat gouerneth
heuene gouerned yowre corages /.—(*Chaucer's Boethius*, bk. ii. met. 8.)

Quod mundus stabili fide
Concordes variat vices,
Quod pugnantia semina
Fœdus perpetuum tenent,
Quod Phœbus roseum diem
Curru provelit aureo,
Ut quas duxerit Hesperus

¹ The Harl. MS. reads *not nat*, to the confusion of the metre.

² = ne wot nat = knows not.

Phœbe noctibus imperet,
 Ut fluctus avidum mare
 Certo fine coerceat,
 Ne terris liceat vagis
 Latos tundere terminos ;
Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et cælo imperitans amor.
 Hic si fræna remiserit,
 Quicquid nunc amat invicem,
 Bellum continuo geret :
 Et quam nunc socia fide
 Puleris motibus incitant,
 Certent solvere machinam.
 Hic sancto populos quoque
 Junctos fœdere continet,
 Hic et conjugii sacrum
 Castis nectit amoribus,
 Hic fidis etiam sua
 Dictat jura sodalibus.
 O felix hominum genus,
 Si vestros animos amor,
 Quo cælum regitur, regat.—(*Boeth.*, lib. ii. met. 8.)

Love, that of erth and se hath governaunee !
 Love, that his hestes bath in hevene hye !
 Love, that with an holsom alliaunce
 Halt peples joyned, as hym liste hem gye !
 Love, that knetteth law and compaignye,
 And couples doth in vertu for to dwelle !

(*Troilus & Cryscyde*, st. 243, vol. iv. p. 296.)

That, that the world with faith, which that is stable
 Dyverseth so, his stoundes concordynge ;—
 That elementz, that ben so discordable,
 Holden a bond, perpetually durynge ;—
 That Phebus mot his rosy carte forth brynge,
 And that the mone hath lordschip overe the nyghte ;—
 Al this doth Love, ay heryed be his myght !

That, that the se, that gredy is to flowen,
 Constreyneth to a certeyn ende so
 Hiise flodes, that so fiersly they ne growen
 To drenchen erth and alle for everemo ;
 And if that Love aught lete his brydel go,
 Al that now loveth asonder sholde lepe,
 And lost were al that Love halt now to kepe.

(*Ibid.* st. 244, 245.)

IV. MUTABILITY DIRECTED AND LIMITED BY AN IMMUTABLE AND
DIVINE INTELLIGENCE.

That same pryncce and moevere eek, quod he,
 Hath stabled, in this wrecched world adoun,
 Certeyn dayes and duracioun
 To alle that er engendrid in this place,
 Over the whiche day they may nat pace,
 Al mowe they yit wel here dayes abregge ;

.
 Than may men wel by this ordre discerne
 That thilke moevere stabul is and eterne.

.
 And therfore of his wyse purveaunce
 He hath so wel biset his ordenaunce,
 That spices of thinges and progressiouns
 Schullen endure by successiouns
 And nat eterne be, withoute any lye.

(*Knights Tale*, vol. ii. p. 92, 93.)

þe engendrynge of alle þinges quod she and alle þe progressiouns of muuable nature. and alle þat moeueþ in any manere takiþ hys causes. hys ordre. and hys formes. of þe stablenesse of þe denyne þouzt [and thilke denyne thowht] þat is yset and put in þe toure. þat is to seyne in þe heyzt of þe simplicite of god. stabliþ many manere gyses to þinges þat ben to don.—(*Chaucer's Boethius*, bk. iv. pr. 6, p. 134.)

V. THE PART IS DERIVED FROM THE WHOLE, THE IMPERFECT
FROM THE PERFECT.

Wel may men knowe, but it be a fool,
 That every partye dryveth from his hool.
 For nature hath nat take his bygynnyng
 Of no partye ne cantel of a thing,
 But of a thing that parfyt is and stable,
 Descendyng so, til it be corumpable.

(*Knights Tale*, vol. ii. p. 92.)

For al þing þat is cleped inperfit . is proued inperfit by þe amennsynge of perfeccioun . or of þing þat is perfit . and her-of comeþ it . þat in euery þing general . yif þat . þat men seen any þing þat is inperfit . certys in þilke general þer mot ben somme þing þat is perfit. For yif so be þat perfeccioun is don away . men may nat þinke nor seye fro whennes þilke þing is þat is cleped inperfit . For þe nature of þinges ne token nat her bygynnyng of þinges amenused and inperfit . but it procediþ of þingus þat ben al hool . and absolut . and descendþ so doune in-to outerest þinges and in-to þingus empty and wiþ-out fruyt .

but as I haue shewed a litel her byforne . þat yif þer be a blisfulnesse þat be frele and vein and imperfit . þer may no man doute . þat þer nys som blisfulnesse þat is sad stedfast and perfit.'—(bk. iii. pr. 10, p. 89.)

Omne enim quod imperfectum esse dicitur, id deminutione perfecti imperfectum esse perhibetur. Quo fit ut si in quolibet genere imperfectum quid esse videatur, in eo perfectum quoque aliquod esse necesse sit. Etenim perfectione sublata, unde illud, quod imperfectum perhibetur, extiterit, ne fingi quidem potest. *Neque enim ab diminutis inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in hac extrema atque effata dilabitur.* Quod si, uti paulo ante monstravimus, est quedam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari.—(Boeth., lib. iii. pr. 10.)

VI. GENTILITY.

For gentilnesse nys but renomé
Of thin auncestres, for her heigh bonnté
Which is a straunge thing to thy persone.

(*The Wyf of Bathes Tale*, vol. ii. p. 241.)

For if þe name of gentilesse be referred to renoun and clernesse of linage. þan is gentil name but a foreine þing.

(*Chaucer's Boethius*, p. 78.)

Que [nobilitas], *si ad claritudinem refertur, aliena est.*

(*Boethius*, lib. iii. pr. 6.)

VII. NERO'S CRUELTY.

No teer out of his eyen for that sighte
Ne cam ; but sayde, a fair womman was sche.
Gret wonder is how that he couthe or mighte
Be domesman on hir dede beauté.

(*The Monkes Tale*, vol. iii. p. 217.)

Ne no tere ne wette his face, but he was so hard-herted þat he myȝte ben domesman or iuge of hire dede beauté.

(*Chaucer's Boethius*, p. 55.)

Ora non tinxit lacrymis, sed esse
Censor extincti potuit decoris.

(*Boethius*, lib. ii. met. 6.)

VIII. PREDESTINATION AND FREE-WILL.

In 'Troylus and Cryseyde' we find the following long passage taken from Boethius, book v. prose 2, 3.

Book iv. st. 134, vol. iv. p. 339.

- (1) Syn God seth every thyng, out of doutamce,
And hem disponeth, thorough his ordinaunce,

In hire merites sothely for to be,
As they shul comen by predesteyné

136

- (2) For som men seyn if God seth al byforne,
Ne God may not deseyved ben pardé!
Than moot it fallen, theigh men hadde it sworne,
That purveyaunce hath seyn befor to be,
Wherfor I seye, that, from eterne, if he
Hathe wiste byforn our thought ek as oure dede,
We have no fre choys, as thise clerkes rede.

137

- (3) For other thoughte, nor other dede also,
Myghte nevere ben, but swich as purveyaunce,
Which may nat ben deceyved nevere moo,
Hath feled byforne, withouten ignoraunce;
For if ther myghte ben a variaunce,
To wrythen out fro Goddes purveyinge,
Ther nere no prescience of thyng comyng;

138

- (4) But it were rather an opinyon
Uncertain, and no stedfast forseynge;
And certes that were an abusyon
That God shold han no parfit clere wetyng,
More than we men, that han douteous wenyng,
But swich an erreure upon God to gesse
Were fals, and foule, and wikked corsednesse.

139

- (5) They seyn right thus, that thyng is nat to come,
For that the prescience hath seyne byfore
That it shal come; but they seyn that therfore
That it shal come, therfor the purveyaunce
Woot it bifore, withouten ignorance.

140

- (6) And in this manere this necessité
Retourneth in his part contrarye agayn;
For nedfully byhoveth it not to be,
That thilke thynges fallen in certeyn
That ben purveyed; but nedly, as they seyne,
Bihoveth it that thynges, which that falle,
That thei in certein ben purveied alle.

141

- (7) I mene as though I labourede me in this,
To enqueren which thyng cause of whiche thyng be ;
- (8) As, whether that the prescience of God is
The certein cause of the necessité
Of thynges that to comen ben, pardé !
Or, if necessité of thyng comynge
Be cause certein of the purveyinge.

142

- (9) But now nenforce I me nat in shewynge
How the ordre of causes stant ; but wel woot I
That it bihoveth that the bifallynge
Of thynges, wiste bifer certainly,
Be necessarie, al seme it nat therby
That prescience put fallynge necessaire
To thyng to come, al falle it foule or faire.

143

- (10) For, if ther sit a man yonde on a see, [seaf]
Than by necessité bihoveth it,
That certes thyn opinioun soth be,
That wenest or conjectest that he sit ;
And, further over, now ayeinwarde yit,
Lo right so is it on the part contrarie,
As thus,—nowe herkene, for I wol nat tarie :—

144

- (11) I sey, that if the opinion of the
Be soth for that he sit, than seye I this,
That he moot sitten by necessité ;
And thus necessité in either is,
For in hym nede of sittynge is, ywis,
And in the, nede of soth ; and thus forsoth
Ther mot necessité ben in yow bothe.

145

- (12) But thow maist seyne, the man sit nat therefore,
That thyn opinioun of his sittynge sothe is ;
But rather, for the man sat there byfore,
Therfor is thyn opinioun soth, ywys ;
And I seye, though the cause of soth of this
Cometh of his sittynge, yet necessité
Is interchaunged both in hym and the.

146

- (13) Thus in the same wyse, out of doutaunce,
I may wel maken, as it semeth me,
My resonyng of Goddes purveiaunce,
And of the thynges that to comen be ; . . .

147

- (14) For although that for thyng shal come, ywys,
Therfor it is purveyed certeynly,
Nat that it cometh for it purveied is ;
Yet, natheles, bihoveth it nedfully,
That thyng to come be purveied trewly ;
Or elles thynges that purveied be,
That they bitiden by necessité.

148

- (15) And this sufficeth right ynough, certeyn,
For to distruye oure fre choys everydele.

(1) Quæ tamen ille ab æterno cuncta prospiciens providentiæ cernit intuitus, et suis quæque meritis prædestinata disponit. . . . (*Boethius*, lib. v. pr. 2.)

(2) Nam si cuncta prospicit Deus neque falli ullo modo potest, evenire necesse est, quod providentia futurum esse præviderit. Quare si ab æterno non facta hominum modo, sed etiam consilia voluntatesque prænoscit, nulla erit arbitrii libertas ;

(3) Neque enim vel factum aliud ullum vel quælibet existere poterit voluntas, nisi quam nescia falli providentia divina præsenserit. Nam si res aliorum, quam provisæ sunt detorqueri valent, non jam erit futuri firma præscientia ;

(4) Sed opinio potius incerta ; quod de Deo nefas credere judico.

(5) Aiunt enim non ideo quid esse eventurum quoniam id providentia futurum esse prospexerit ; sed e contrario potius, quoniam quid futurum est, id divinam providentiam latere non possit.

(6) Eoque modo necessarium est hoc in contrariam relabi partem ; neque enim necesse est contingere quæ providentur, sed necesse est quæ futura sunt provideri.

(7) Quasi vero quæ cujusque rei causa sit,

(8) Præscientiane futurorum necessitatis an futurorum necessitas providentiæ, laboretur.

(9) At nos illud demonstrare nitamur, quoquo modo sese habeat ordo causarum, necessarium esse eventum præscitarum rerum, etiam si præscientia futuris rebus eveniendi necessitatem non videatur inferre.

(10) Etenim si quispiam sedeat, opinionem quæ eum sedere conjectat veram esse necesse est : at e converso rursus,

(11) Si de quopiam vera sit opinio quoniam sedet cum sedere necesse est. In utroque igitur necessitas inest : in hoc quidem sedendi, at vero in altero veritatis.

(12) Sed non idcirco quisque sedet, quoniam vera est opinio : sed hæc potius vera est, quoniam quempiam sedere præcessit. Ita cum causa veritatis ex altera parte procedat, inest tamen communis in utraque necessitas.

(13) Similia de providentia futurisque rebus ratiocinari patet.

(14) Nam etiam si idcirco, quoniam futura sunt, providentur : non vero ideo, quoniam providentur, eveniunt : nihilo minus tamen a Deo vel ventura provideri, vel provisa evenire necesse est :

(15) Quod ad perimendam arbitrii libertatem solum satis est.

(lib. v. pr. 3.)

See *Chaucer's Boethius*, pp. 154-6.

IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

For, of fortunes scharp adversité,
The worste kynde of infortune is this,
A man to han ben in prosperité,
And it remembren, when it passed is.

(*Troilus and Cryseyde*, bk. iii. st. 226, vol. iv. p. 291.)

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem.¹—
(*Boethius*, lib. ii. pr. 4.)

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

———Syciphus in Helle,
Whos stomak fowles tyren everemo,
That hyghten volturis.

(*Troilus and Cryseyde*, book i. st. 113, p. 140.)

þe fowel þat hyȝt voltor þat etip þe stomak or þe giser of ticius.

(*Chaucer's Boethius*, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

For if hire (Fortune's) whiel stynte any thinge to tome
Thanne cessed she Fortune anon to be.

(*Troilus and Cryseyde*, bk. i. st. 122, p. 142.)

If fortune bygan to dwelle stable. she cessed[e] þan to ben fortune.

(*Chaucer's Boethius*, p. 32.)

¹ Cf. Dante, *Inferno*, V. 121.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria ; e ciò sa 'l tuo Dottore.

(Compare stanzas 120, 121, p. 142, and stanza 136, p. 146, of 'Troilus and Cryseyde' with pp. 31, 33, 35, and p. 34 of Chaucer's Boethius.)

At omnium mortalium stolidissime, si manere incipit, fors esse desistit.—(*Boethius*, lib. ii. prose 1.)

XII. WORLDLY SELYNESSE

Imedled is with many a bitternesse.
 Ful angwyschous than is, God woote, quod she,
 Condecion of veyn prosperité!
 For oyther joies comen nought yfeere,
 Or elles no wight hath hem alwey here.

(*Troilus and Cryseyde*, bk. iii. st. 110, p. 258.)

þe swetnesse of mannes welefulnesse is yspranid wiþ many[c] bitter-
 nesses.—(*Chaucer's Boethius*, p. 42.)

—ful angnyssous þing is þe condicioun of mans goodes. For
 eyþer it comeþ al to-gidre to a wyzt. or ellys it lasteþ not perpetuely.
 (*Ib.* p. 41.)

Quam multis amaritudinibus humanæ felicitatis dulcedo respersa
 est!—(*Boethius*, lib. ii. prose 4.)

Anxia enim res est humanorum conditio bonorum, et quæ vel nun-
 quam tota proveniat, vel nunquam perpetua subsistat.—(*Ib.*)

O, brotel wele of mannes joie unstable!
 With what wight so thou be, or how thou pleye,
 Oither he woot that thou joie art muable,
 Or woot it nought, it mot ben on of tweyen:
 Now if he woot it not, how may he seyen
 That he hath veray joie and selynesse,
 That is of ignoraunce ay in distresse?

Now if he woote that joie is transitorie,
 As every joie of worldly thyng mot fle,
 Thanne every tyme he that hath in memorie,
 The drede of lesyng maketh hym that he
 May in no parfyte selynesse be:
 And if to lese his joie, he sette not a myte,
 Than semeth it, that joie is worth ful lite.

(*Troilus and Cryseyde*, bk. iii. st. 111, 112, vol. iv. p. 258.)

(1) What man þat þis toumblyng welefulnesse leedip, eiper he woot
 þat [it] is chaungeable. or ellis he woot it nat. And yif he woot it
 not. what blisful fortune may þer be in þe blyndenesse of ignoraunce.

(2) And yif he woot þat it is chaungeable. he mot alwey ben adrad
 þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it.

. For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. Or ellys yif he leese it he wene[þ] to be dispised and forleten hit. Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost.—(*Chaucer's Boethius*, pp. 43, 44.)

(1) Quem caduca ista felicitas vehit, vel scit eam, vel nescit esse mutabilem. Si nescit, quanam beata sors esse potest ignorantie in caecitate?

(2) Si scit, metuat necesse est, ne amittat, quod amitti posse non dubitat; quare continuus timor non sinit esse felicem. An vel si amiserit, negligendum putat? Sic quoque perexile bonum est, quod aequo animo feratur amissum.—(*Boethius*, lib. ii. prose 4.)

XIII. FORTUNE.

———Fortune

That semeth trewest when she wol bigyle,
.
And, when a wight is from hire whiel ithrowe,
Than laugheth she, and maketh hym the mowe.

(*Troilus and Cryseyde*, bk. iii. st. 254, vol. iv. p. 299.)

She (Fortune) vseþ ful flatryng familiarité wiþ hem þat she enforceþ to bygyle.—(*Chaucer's Boethius*, p. 30.)

. She lauzeþ and seorneþ þe wepyng of hem þe whiche she haþ makid wepe wiþ hir free wille Yif þat a wyȝt is seyn weleful and ouerþrowe in an houre.—(*Ib.* p. 33.)

In book v., stanza 260, vol. v. p. 75, Chaucer describes how the soul of Hector, after his death, ascended 'up to the holughnesse of the seventh spere.' In so doing he seems to have had before him met. 1, book 4, of Boethius, where the 'soul' is described as passing into the heaven's utmost sphere, and looking down on the world below. See *Chaucer's Boethius*, p. 110, 111.

Ætas Prima is of course a metrical version of lib. ii. met. 5.

Hampole speaks of the wonderful sight of the Lynx; perhaps he was indebted to Boethius for the hint.—(See *Boethius*, book 3, pr. 8, p. 81.)

I have seen the following elsewhere:

(1) Value not beauty, for it may be destroyed by a three days' fever.
(See *Chaucer's Boethius*, p. 81.)

(2) There is no greater plague than the enmity of thy familiar friend.
(See *Chaucer's translation*, p. 77.)

Chaucer did not English Boethius second-hand, through any early French version, as some have supposed, but made his translation with the Latin original before him.

Jean de Méung's version, the only early French translation, perhaps, accessible to Chaucer, is not always literal, while the present translation is seldom free or periphrastic, but conforms closely to the Latin, and is at times awkwardly literal. A few passages, taken haphazard, will make this sufficiently clear.

Et dolor atatem jussit inesse suam. And sorow hap comaunded his age to be in me (p. 4).

Et ma douleur commanda a vieillesse
Entrer en moy / ains quen fust hors ieunesse.

*Mors hominum felix, quæ se nec dulcibus annis
Inserit, et mæstis sæpe vocata venit.*

þilke deef of men is welful þat ne comeþ not in 3eres þat ben swete (i. *mirie*). but comeþ to wrecches often yelepide. (p. 4.)

On dit la mort des homes estre eurense
Qui ne vient pas en saison planturense
Mais des tristes moult souuent appelee
Elle y affuit nue / seche et pelee.

Querimoniam lacrymabilem. Wepli compleynte (p. 5). Fr. ma complainte moy esmouuant a pleurs.

Styli officio. Wiþ office of poyntel (p. 5). Fr. (que ie reduisse) *par escript*.

Inexhaustus. Swiche . . . þat it ne myȝt[e] not be emptid (p. 5). Fr. inconsumptible.

Scenicæ meretriculus. Comune strumpetis of siche a place þat men clepen þe theatre (p. 6). Fr. ces ribaudelles fardees.

Precipiti profundo. In ouer-þrowyng depnesse (p. 7).

[L]As que la pensee de lomme
Est troublee et plongie comme
En *abisme precipitee*
Sa propre lumiere gastee.

Nec peruetusta nec incelebris. Neyþer ouer-oolde ne vnsolompue (p. 11). Fr. desquelz la memoire nest pas trop ancienne ou non recitee.

Inter secreta otia. Among my seere restyng whiles (p. 14). Fr. entre mes secrettes *et* oyseuses estudes.

Palatini canes. þe houndys of þe palays (p. 15). Fr. les chiens du palais.

Mascula proles. Of þi masculyn children (p. 37). Fr. de ta lignie masculine.

Ad singularem felicitatis tue cumulam venire delictat. It deliteþ me to comen now to þe singuler vphepyng of þi welefulnesse (p. 37). Fr. Il me plaît venir au singulier monceau de ta felicite.

Consulare imperium. Emperie of consulers (p. 51). Fr. l'empire consulaire.

Hoc ipsum brevis habitaculi. Of þilke litel habitacle (p. 57). Fr. de cest trespetit habitacle.

Late patentes plagas. þe brode shewyng contreys (p. 60).

QViconques tend a gloire vaine

Et le croit estre souueraine

Voye *les regions patentes*

Du ciel

Ludus hominum cura. þe pleiying besines of men (p. 68).

Si quil tollist par doulz estude

Des hommes la sollicitude . . .

Hausi calum. I took heuene (p. 10). Fr. ie . . . regarday le ciel.

Certamen aduersum prefectum prutorii communis commodi ratione suscepi. I took strif azeius þe prouost of þe pretorie for comune profit (p. 15). Fr. ie entrepris lestrif a lencontre du prefect du parlement royal a cause de la commune vtilite.

At cuius criminis arguimur summam quæris? But axest þou in somme of what gilt I am accused? (p. 17). Fr. Mais demandes tu la somme du pechie duquel pechie nous sommes arguez?

Fortuita tem citate. By fortunouse fortune (p. 26). Fr. par fortuite folie.

Quos premunt septem gelidi triones. Alie þe peoples þat ben vndir þe colde sterres þat hyzten þe seuene triones (p. 55). Fr. ceulx de septentrion.

Ita ego quoque tibi veluti corollarium dabo. Ryzt so wil I zeue þe here as a corolarie or a mede of coroune (p. 91). Fr. semblablement ie te donneray ainsi que vng correlaire.

In studio. In þe stadie or in þe forlonge (p. 119). Fr. ou (for au) champ.

Conjecto. I coniecte (p. 154). Fr. ie coniecture.

Nimium . . . aduersari ac repugnare videtur. It semeþ . . . to repugnien and to contrarien gretly. Fr. Ce semble chose trop contraire et repugnante.

Universitatis ambitum. Environnyng of þe vniuersite (p. 165). Fr. l'auironnement de l'uniuersalite.

Rationis uniuersum. Vniuersite of resoun (p. 165). Fr. l'uniuersalite de Raison.

Scientiam nunquam deficientis instantiæ rectius æstimabis. þou shalt demen [it] more ryȝtfully þat it is science of presence or of instaunce þat neuer ne fayleþ (p. 174). Fr. mais tu la diras plus droittement et mieuilx science de instante presentialite non iamais defaillant mais eternelle.

Many of the above examples are very bald renderings of the original, and are only quoted here to show that Chaucer did not make his translation from the French.

Chaucer is not always felicitous in his translations:—thus he translates *clarus atque gubernaculum* by *keye* and a *stiere* (p. 103), and *compendium* (gain, acquisition) by *abreggyng* (abridging, curtailment), p. 151. Many terms make their appearance in English for the first time,—and most of them have become naturalized, and are such as we could ill spare. Some few are rather uncommon, as *gouvernaile* (gubernaculum), p. 27; *arbitre* (arbitrium), p. 154. As Chaucer takes the trouble to explain *inestimable* (inæstimabilis), p. 158, it could not have been a very familiar term.

Our translator evidently took note of various readings, for on p. 31 he notes a variation of the original. On p. 51 he uses *armurers* (= armures) to render *arma*, though most copies agree in reading *arra*.

There are numerous glosses and explanations of particular passages, which seem to be interpolated by Chaucer himself. Thus he explains what is meant by the *heritage of Socrates* (p. 10, 11); he gives the meaning of *coemption* (p. 15); of *Euripus* (p. 33); of the *porch* (p. 166).¹ Some of his definitions are very quaint; as, for instance, that of Tragedy—‘*a dité of a prosperité for a tyme þat endiþ in wrechednesse*’ (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—‘*a maker of dites þat hyȝten (are called) tregedies*’ (p. 77).

Melliflui . . . oris Homerus

is thus quaintly Englished: *Homer wiþ þe hony mouþe, þat is to seyn. homer wiþ þe swete dites* (p. 153).

¹ See pages 39, 50, 61, 94, 111, 133, 149, 153, 159.

The present translation of the *De Consolatione* is taken from Additional MS. 10,340, which is supposed to be the *oldest* manuscript that exists in our public libraries. After it was all copied out and ready for press, Mr Bradshaw was kind enough to procure me, for the purpose of collation, the loan of the Camb. University MS. li. 3. 21. from which the various readings at the foot of the pages are taken.

Had I had an opportunity of examining the Cambridge MS. carefully throughout before the work was so far advanced, I should certainly have selected it in preference to the text now given to the reader. Though not so ancient as the British Museum MS., it is far more correct in its grammatical inflexions, and is no doubt a copy of an older and very accurate text.

The Additional MS. is written by a scribe who was unacquainted with the force of the final *-e*. Thus he adds it to the preterites of strong verbs, which do not require it; he omits it in the preterites of weak verbs where it is wanted, and attaches it to passive participles (of weak verbs), where it is superfluous. The scribe of the Cambridge MS. is careful to preserve the final *-e* where it is a sign (1) of the definite declension of the adjective; (2) of the plural adjective; (3) of the infinitive mood; (4) of the preterite of weak verbs; (5) of present participles;¹ (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel ending.

The Addit. MS. has frequently *thilk* (singular and plural), and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke*² and *-nesse*.

For further differences the reader may consult the numerous collations at the foot of the page.

If the Chaucer Society obtains that amount of patronage from the literary public which it deserves, but unfortunately has yet not succeeded in getting, so that it may be enabled to go on with the great work which has been so successfully commenced, then the time may come when I shall have the opportunity of editing the Camb. MS. of Chaucer's *Boethius* for that Society, and lovers of Early English Literature will have two texts instead of one.

¹ In the *Canterbury Tales* we find participles in *-yngē*.

² It is nearly always *thilkē* in the *Canterbury Tales*.

APPENDIX TO INTRODUCTION.

THE last of the ancients, and one who forms a link between the classical period of literature and that of the middle ages, in which he was a favourite author, is Boethius, a man of fine genius, and interesting both from his character and his death. It is well known that after filling the dignities of Consul and Senator in the court of Theodoric, he fell a victim to the jealousy of a sovereign, from whose memory, in many respects glorious, the stain of that blood has never been effaced. The *Consolation of Philosophy*, the chief work of Boethius, was written in his prison. Few books are more striking from the circumstances of their production. Last of the classic writers, in style not impure, though displaying too lavishly that poetic exuberance which had distinguished the two or three preceding centuries, in elevation of sentiment equal to any of the philosophers, and mingling a Christian sanctity with their lessons, he speaks from his prison in the swan-like tones of dying eloquence. The philosophy that consoled him in bonds, was soon required in the sufferings of a cruel death. Quenched in his blood, the lamp he had trimmed with a skilful hand gave no more light ; the language of Tully and Virgil soon ceased to be spoken ; and many ages were to pass away, before learned diligence restored its purity, and the union of genius with imitation taught a few modern writers to surpass in eloquence the Latinity of Boethius.—(Hallam's *Literature of Europe*, i. 2, 4th ed. 1854.)

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age ; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gauls from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned ; a Virgil is now extant, corrected by the hand of a consul ; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity ; and

Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the *indifference* of three distinct though consubstantial persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life: the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince: the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year. On the memorable day of their inauguration, they proceeded in solemn pomp from their palace to the forum amidst the applause of the senate and people; and their joyful father, the true Consul of Rome, after pronouncing an oration in the praise of his royal benefactor, distributed a triumphal largess in the games of the circus. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

A philosopher, liberal of his wealth and parsimonious of his time, might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoins every virtuous citizen to rescue the state from the usurpation of vice and ignorance. For the integrity of his public conduct he appeals to the

memory of his country. His authority had restrained the pride and oppression of the royal officers, and his eloquence had delivered Paulianus from the dogs of the palace. He had always pitied, and often relieved, the distress of the provincials, whose fortunes were exhausted by public and private rapine; and Boethius alone had courage to oppose the tyranny of the Barbarians, elated by conquest, excited by avarice, and, as he complains, encouraged by impunity. In these honourable contests his spirit soared above the consideration of danger, and perhaps of prudence; and we may learn from the example of Cato, that a character of pure and inflexible virtue is the most apt to be misled by prejudice, to be heated by enthusiasm, and to confound private enmities with public justice. The disciple of Plato might exaggerate the infirmities of nature, and the imperfections of society; and the mildest form of a Gothic kingdom, even the weight of allegiance and gratitude, must be insupportable to the free spirit of a Roman patriot. But the favour and fidelity of Boethius declined in just proportion with the public happiness; and an unworthy colleague was imposed to divide and control the power of the master of the offices. In the last gloomy season of Theodoric, he indignantly felt that he was a slave; but as his master had only power over his life, he stood without arms and without fear against the face of an angry Barbarian, who had been provoked to believe that the safety of the senate was incompatible with his own. The Senator Albinus was accused and already convicted on the presumption of *hoping*, as it was said, the liberty of Rome.

"If Albinus be criminal," exclaimed the orator, "the senate and myself are all guilty of the same crime. If we are innocent, Albinus is equally entitled to the protection of the laws." These laws might not have punished the simple and barren wish of an unattainable blessing; but they would have shown less indulgence to the rash confession of Boethius, that, had he known of a conspiracy, the tyrant never should. The advocate of Albinus was soon involved in the danger and perhaps the guilt of his client; their signature (which they denied as a forgery) was affixed to the original address, inviting the emperor to deliver Italy from the Goths; and three witnesses of honourable rank, perhaps of infamous reputation, attested the treasonable designs of the Roman patrician. Yet his innocence must be presumed, since he was deprived by Theodoric of the means of justification, and rigorously confined in the tower of Pavia, while the senate, at the distance of five hundred miles, pronounced a sentence of confiscation and death against the most illustrious of its members. At the command of the Barbarians, the occult science of a philosopher was stigmatized with the names of sacrilege and magic. A devout and dutiful attachment to the senate was condemned as criminal by the trembling voices of the senators themselves; and their ingratitude deserved the wish or prediction of Boethius, that, after him, none should be found guilty of the same offence.

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the

Consolation of Philosophy ; a golden volume not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune. Reason had informed him of the precarious condition of her gifts ; experience had satisfied him of their real value ; he had enjoyed them without guilt ; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue. From the earth, Boethius ascended to heaven in search of the SUPREME GOOD ; explored the metaphysical labyrinth of chance and destiny, of prescience and free-will, of time and eternity ; and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought ; and the sage who could artfully combine in the same work the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets ; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world ; the writings of the philosopher were translated by the most glorious of the English kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a Catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful ; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna ; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.—Gibbon's *Decline and Fall*, 1838, vol. vii. p. 45—52 (without the notes).

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- 3 Heu *quam* precipiti.
- 4 Set medicine inquit tempus.
- 5 Tunc me discussa.
- 6 Haut ¹ aliter tristicie.
- 7 Quisquis composito.
- 8 Sentis ne inquit.
- 9 O stelliferi conditor orbis.
- 10 Hic ubi continuato dolore.
- 11 Cum phebi radijs.
- 12 Primum igitur pateris *rogacionibus*.
- 13 Nubibus atris condita.

¹ MS. hanc.

EXPLICIT LIBER PRIMUS.

LIBER SECUNDUS.

- 1 Postea paulisper ² contieuit.
- 2 Hec cum superba.
- 3 Uellem autem pauca.
- 4 Si quantas rapidis.
- 5 His igitur si *et* pro se.

² MS. lilper.

- 6 Cum primo polo.
- 7 Tunc ego uera *inquam*.
- 8 Contraque.
- 9 Quisquis ualet perhennem cantus.
- 10 Set cum rationum iam in te.
- 11 Felix *in* mirum iam prior etas.
- 12 Quid *autem* de dignitatibus.
- 13 Nouimus quantos dederat.
- 14 Tum ego se is *inquam*.
- 15 Quicumque solam mente.
- 16 Set ne me inexorabile.
- 17 Quod multus stabile fide.

EXPLICIT LIBER SECUNDUS.

LIBER TERTIUS.

- 1 Iam tantum illa.
- 2 Qui serere ingenium.
- 3 Tunc defixo paululum.
- 4 Quantas rerum flectat.
- 5 Vos quoque terrena animalia.
- 6 Quamuis fluenter diues.
- 7 Set dignitatibus.
- 8 Quamuis se tirio.
- 9 An uero regna.
- 10 Qui se ualet esse potentem.
- 11 Gloria nero *quam* fallax.
- 12 Omne hominum genus in terris.
- 13 Quid *autem* de corporibus.
- 14 Habet hoc uoluptas.
- 15 Nichil igitur dubium est.
- 16 Heu *que* miseros tramite.
- 17 Haecenus mendacio formam.
- 18 O qui perpetua.
- 19 Quoniam igitur qui scit.
- 20 Nunc omnes pariter.
- 21 Assencior *inquam* cuncta.

- 22 Quisque profunda.
- 23 Tunc ego platoni *inquam*.
- 24 Felix qui poterit.

EXPLICIT LIBER TERTIUS.

LIBER QUARTUS.

- 1 Hec cum philosophia.
- 2 Sunt etenim penne.
- 3 Tunc ego pape *inquam*.
- 4 Quos uides sedere celsos.
- 5 Uides ne igitur quanto.
- 6 U[e]lla narietj ducis.
- 7 Tunc ego fateor *inquam*.
- 8 Quid tantos iuuat.
- 9 Huic ego uideo *inquam*.
- 10 Si quis arcturi ¹ sydera. 1 MS. arctura.
- 11 Ita est *inquam*.
- 12 Si uis celsi iura.
- 13 Iam ne igitur uides.
- 14 Bella bis quinis.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

- 1 Dixerat oracionis *que* cursum.
- 2 Rupis achemenie.
- 3 Animaduerto *inquam*.
- 4 Puro clarum lumine.
- 5 Tamen ego en *inquam*.
- 6 Que nam discors.
- 7 Tamen illa uetus.
- 8 Quondam porticus attulit.
- 9 Quod si in corporibus.
- 10 Quam uarijs figuris.
- 11 Quoniam igitur uti paulo ante.

EXPLICIT LIBER QUINTUS ET ULTIMUS.

[* fol. 3 b.]

* LIBER PRIMUS.

[The fyrste
Metur.]

INCIPIT LIBER BOICH DE CONSOLACIONE PHILOSOPHIE.

Carmina qui quondam studio florente peregi.

Boethius deploures
his misfortunes
in the following
pathetic elegy.

Alas I wepyng am constreined to bygynne vers of
sorouful matere. ¶ þat whilom in florysching

studie made delitable ditees. For loo rendyng musés
of poetes enditen to me þinges to be writen. and drery
vers of wrecchednes weten my face wiþ verray teers.

¶ At þe leest no drede ne myzt[e] ouer-come þo musés.

þat þei ne weren felawes and folweden my wey. þat is
to seyne when I was exiled. þei þat weren glorie of
my youȝth whilom weleful and grene conforten now þe
sorouful werdes of me olde man. for elde is comen vn-
warly vpon me hasted by þe harnes þat I haue. and

sorou hap comaunded his age to be in me. ¶ Heeres
hore ben schad ouertymelyche vpon myne heued. and
þe slak[e] skyn trembleþ vpon myn emty body. þilk[e]
deep of men is welful þat ne comeþ not in ȝeres þat
ben swete (i. mirie.) but comeþ to wrecches often

ȝelepíd.

¶ Allas allas wiþ how deaf an eere deep cruel
tourneþ away fro wrecches and naieþ to closen wep-
yng eyen. ¶ While fortune vnfeipful fauored[e] me

wiþ lyȝte goodes (s. temporels.) þe sorouful houre þat
is to seyne þe deep had[de] almost dreynt myne heued.

¶ But now for fortune cloudy hap chaunged hir dis-
ceyuable chere to me warde. myn vnpiouse lijf draweþ
a long vnagreable dwellynges in me. ¶ O ȝe my

When Fortune
was favourable
Death came near
Boethius,but in his
adversity life is
unpleasantly
protracted.

1 of—MS. of of.
2 florysching—floryssyng
3 rendyng—rendyng
4 be—ben
5 wrecchednes—wrecched-
nesse
6 teers—teeres
7 leest—leeste
8 myzt[e] ouer-come—myhte
9 ouercomen
10 seyne when—seyn whan
11 youȝth—MS. þoȝt, C. yowthe
12 sorouful werdes—sorful
werdes [i. lnta]
13 sorou sorwe

12 hap—MS. haþe
be—ben
13 hore—hoore
ben arn
myne—myn
14 slak[e]—slake
vpon—of
emty—emtyd
þilk[e]—þilke
15 welful—welful
comeþ not—comth nat
16 i. mirie—omitted
17 tourneþ—torneth
naieþ—nayteth
wepyng—wepyng

20 While—Whil
fauored[e]—fauorede
21 lyȝte—lyhte
s. temporels—omitted
sorouful houre—sorful
howre
22 seyne—seyn
had[de]—hadde
myne—myn
23 hap—MS. haþe
chaunged hir disceyu-
able—chaungyd hyre de-
ceyuable
24 vnpiouse lijf—vnpietous
lyf

frendes what or wherto anaunted[e] 3e me to be wele-
ful : for he þat haþ fallen stood not in stedfast degree.

Why did his
friends call
him happy ?
He stood not
firm that hath
thus fallen.

HIC DUM MECUM TACITUS.

IN þe mene while þat I stille recorded[e] þise þinges [The firste
wip my self. *and* markede my wepli compleynte wip 29
office of poyntel. I saw stondyng aboue þe heyzt of my Philosophy
heued a woman of ful greet reuerence by semblaunt appears to
hir eyen brennyng *and* clere seing ouer þe comune like a beautiful
myzt of men. wip a lijfly colour *and* wip swiche vigoure 33
and strenkeþ þat it ne myzt[e] not be emptid. ¶ Al
were it so þat sche was ful of so greet age. þat men ne and of great age.
wolde not trowe in no manere þat sche were of oure 36
elde. þe stature of hir was of a doutous ingement. for Her height could
sumtyme sche constreyned[e] *and* schronk hir seluen not be determined,
lyche to þe comune mesure of men. *and* sumtyme it
semed[e] þat sche touched[e] þe heuene wip þe heyzte 40
of hir heued. and when sche hef hir heued heyer sche
perced[e] þe selue heuene. so þat þe syzt of men lokyng
was in ydel. ¶ Hir clopes weren maked of ryzt delyc
þredes *and* subtil crafte of perdurable matere. þe wyche 44
clopes sche hadde wouen wip hir owen hondes : as I
knew wel aftir by hir selfe. declaryng *and* schewyng
to me þe beaute. þe wiche clopes a derkenes of a for- 47
leten and dispised elde had[de] duskid *and* dirkid as
it is wont to dirken by-smoked ymages. ¶ In þe ne-

for there were
times when she
raised her head
higher than the
heavens.

Her clothes were
finely wrought
and indissoluble,

but dark and
dusky, like old
besmoked images.

26 *anaunted*[e]—anauntede
be—hen
27 *haþ*—MS. haþe
not—nat
stedfast—stidefast
28 *In þe mene*—omitted
recorded[e]—recordede
30 *saw*—MS. sawe, C. sawh
stondyng aboue—MS. ston-
diyng aboue, C. ston-
dinge abouen
heyzt—heyhte
my—myn
31 *greet*—gret
32 *brennyng*—brennyng
clere seing—cleer seyng
33 *swiche*—swych
34 *strenkeþ*—strengthe
it — emptid — it myhte

nat ben emted
34 *Al*—alle
36 *wolde*—trowe—wolden
nat trowen
37 *ingement*—Iuggement
38 *sumtyme*—somtyme
constreyned[e] — con-
streynede
schronk — MS. schronke,
C. shronk
39 *lyche*—lyk
40 *semed*[e]—semede
touched[e]—towchede
41 *when*—whan
hef—MS. heued, C. hef
heyer—hyere
42 *perced*[e]—percede
syzt—syhte
lokyng—lookyng

44 *crafte*—craft
45 *wouen*—MS. wouen, C.
wouen
ouen hondes — owne
handes
46 *knew* — MS. knewe, C.
knewh
selfe declaryng — self de-
clarynge
schewyng—showyng
47 *derkenes*—dirkenesse
forleten—forletyn
48 *dispised*—despised
had[de] duskid — hadde
duskid
dirkid—derked
49 *by-smoked*—the smokede
neperest[e]—nethereste

On the lower hem
of her garment
was the letter H
and on the
upper O.

berest[e] hem or bordure of þese cloþes men redded
ywouen in swiche a gregkysche .P. þat signifieth þe hif
actif. And abouen þat lettre in þe heygest[e] bordure

53 a grekysche T. þat signifieth þe hif contemplatif.

Between the
letters were
steps like a
ladder.

¶ And by-twene þese two lettres þere weren seien de-
grees nobly wrouzt in manere of laddres. By wyche

56 degrees men myzt[en] clymbe fro þe neþemast[e] lettre

Philosophy's
garments were
tattered and
torn, and pieces
had been carried
violently off.

to þe ouermast[e]. ¶ Napeles hondes of sum men
hadde korne þat cloþe by vyolence and by strenkeþ.

¶ And eueryche man of hem hadde born away syche

60 pees as he myzte geet[e]. ¶ And forsoþe þis forsaide

In her right hand
she bore her
bookes, and in her
left a sceptre.

woman her bookes in hir ryzt honde. and in hir lefte
honde sche ber a ceptre. ¶ And when sche sau3 þese

poetical muses aprochen aboute my bedde. and endyt-

64 yng wordes to my wepynges. sche was a lytel ameued

Philosophy bids
the Muses leave
Boethius.

and glowed[e] wiþ cruel eyen. ¶ Who quod sche hap
suffred aprochen to þis seek[e] man þise commune strum-

[* fol. 4.]

petis of siche a place þat *men clepen þe theatre.

68 ¶ þe wyche only ne asswagen not his sorowes. wiþ no

as they only
increase his
sorrow with their
sweet venom.

remedies. but þei wolde fede and norysche hem wiþ
swete venym. ¶ Forsoþe þise ben þo þat wiþ þornes

and prykkynge of talent; or afflecciouns wiche þat

72 ben no þing fruteliyng nor profitable destroyen þe

They may
accustom the
mind to bear
grief, but cannot
free it from its
malady.

cornes plenteuouse of frutes of reson. ¶ For þei

holden þe hertes of men in usage. but þei ne delyuere

not folk fro maladye. but if 3e muses hadde wiþdrawen

50 þese—thise

51 swiche—omitted

gregkysche—grekysshe

signifieth—syngnifieth

52 heygest[e]—heyeste

54 by-twene þese—bytwixen

thise

þere—ther

seien—seyn

55 nobly wrouzt—nobely y-

wrouht

wyche—whiche

56 myzt[en] clymbe—myhten

clymbyn

neþemast[e]—nethereste

57 ouermast[e]—vppereste

sum—some

58 hadde korne—hadden

kornen

58 cloþe—cloth

strenkeþ—strengethe

59 born—MS. borne, C. horn

away syche—away swiche

60 geet[e]—geten

forsaide—forseide

61 her—MS. here, C. bar

bookes—male bookes

houde—hand

lefte honde—left hand

62 her—MS. here, C. baar

say3 þese—say thise

63 bedde—bed

endytynge—enditynge

64 ameued—amoned

65 glowed[e]—glowede

hap—MS. haþe, C. hath

66 seek[e]—like

þise—the

66 strumpetis—strompetes

67 siche—swich

clepen—clepyen

68 only ne—nat only ne

not his—nat hise

no—none

69 wolde fede—wolden feeden

norysche hem—noryssyn

hym

72 ben—ne ben

frutefyng—fructeliyng

73 cornes plenteuouse—corn

plentyous

74 þe and ne—both omitted

75 not—nat

if 3e—MS. if þe, C. yif ye

hadde—hadden

fro me wiþ ȝoure flateries. any vnkonnyng *and* vnprofit-
 able man as men ben wont to fynde comunely amonges
 þe peple. I wolde wene suffre þe lasse greuously.
 ¶ For-why in syche an vnprofitable man myne ententes
 weren no þing endamaged. ¶ But ȝe wiþdrawen me 80
 þis man þat haþ ben norysched in studies or scoles of
 Eleaticis *and* of achademicis in greece. ¶ But goþ now
 raper away ȝe meremaydenes wyche ben swete til it
 be at þe laste. *and* suffreþ þis man to be cured *and* 84
 heled by myne muses. þat is to say by notful sciences.
 ¶ And þus þis compayguie of muses I-blamed easte
 wroþely þe chere adounward to þe erþe *and* schewyng 87
 by redenesse hir schame þei passeden sorowfully þe
 þreschefolde. ¶ And I of whom þe syzt plunged in
 teres was derked so þat I ne myzt[e] not knowe what
 þat woman was of so imperial auctorite. ¶ I wex al 91
 a-besid *and* astoned. *and* easte my syzt adoune in to þe
 erþe. *and* hygan stille forto abide what sche wolde dor
 afterwarde. ¶ þo come sche nere *and* sette hir down
 vpon þe vterrest[e] corner of my bedde. *and* sche by- 95
 holdyng my chere þat was east to þe erþe heuy *and*
 greuous of wepyng. compleinede wiþ þise wordes þat I
 schal sey þe *perturbacioun* of my þouzt. 98

Philosophy is
 deeply grieved,
 because they have
 not seduced one
 of the profane.

but one who has
 been brought up
 in Eleatic and
 Academic studies.

She bids the
 syrens begone.

Blushing for
 shame they pass
 the threshold.

Boethius is
 astonished at the
 presence of the
 august dame.

Philosophy
 expresses her
 concern for
 Boethius.

HEU QUAM PRECIPITI MERSA PROFUNDO.

Alas how þe þouzt of man dreint in ouer þrowyng [The 2de Metre]
 depnesse dulleþ *and* forletip hys propre clere-
 nesse. myntyng to gone in to foreyne derknesses as
 ofte as hys anoious bisines wexip wiþ-outen mesure.

Drowned in
 the depth of cares
 the mind loses
 its proper
 clearness.

76 *vnkonnyng*—vnkunnyng
 78 *peple*—poepel
 79 *syche*—swliche
 myne—myn
 80 *weren*—ue weeren
 ȝe—ye
 81 *haþ*—MS. haþe, C. hath
 ben—be
 scoles—schooles
 82 *goþ*—MS. goþe, C. goth
 83 *wyche*—whiche þat
 85 *say*—seyu
 85 *notful*—noteful

86 *I-blamed*—Iblamyd
 87 *wroþely*—wrothly
 adounward—downward
 88 *redenesse*—rednesse
 sorowfully—sorwfully
 89 *þreschefolde*—thressshfold
 syzt—syhte
 90 *derked*—dyrked
 myzt[e]—knowe—myhte
 nat known
 91 *wex*—wax
 92 *a-besid*—abaysshed
 caste—cast

92 *adoune in to*—down to
 93 *don*—MS. done
 95 *vterrest[e] corner*—vt-
 tereste cornere
 bedde—bed
 97 *compleinede*—com-
 pleyn[e]
 98 *sey*—seyen
 101 *gone*—goon
 102 *bisines*—bysynesse
 outen—owte

Man in his
freedom knew
each region of
the sky,

þat is dryuen to *and* fro wiþ worldly wyndes. ¶ Þis
man þat sumtyme was fre to whom þe heuene was open

105 *and* knowen *and* was wont to gone in heuenelyche
papes. *and* sauþ þe lyȝtnesse of þe rede sunne. *and* sauþ
þe sterres of þe colde moone. *and* wyche sterre in
heuene vseþ wandryng risorses yllit by dyuerse speres.

the motions of
the planets, and
was wont to
investigate the
causes of storms,

¶ Þis man ouer comere hadde comprehendid al þis by
nounge. of accountyng in astronomye. ¶ And ouer
þis he was wont to seche þe causes whennes þe soun-

112 yng wyndes moeuen *and* bisien þe smope water of þe
see. *and* what spirit turneþ þe stable heuene. *and*
whi þe sterre ryseþ oute of þe reede eest. to falle

the nature and
properties of the
seasons,

in þe westren wawes. and what attemptiþ þe lusty
houres of þe fyrste somer sesoun þat hiȝteþ *and* ap-

117 paraileþ þe erþe wiþ rosene floures. ¶ And who
makeþ þat plenteuouse autumpne in fulle ȝeres fletip
wiþ heuy grapes. ¶ And eke þis man was wont to

and the hidden
causes of nature,

telle þe dyuerses causes of nature þat weren yhid.

121 ¶ Allas now lieþ he emptid of lyȝt of hys þouȝt. *and*
hys nekke is pressid wiþ heuy cheynes *and* bereþ his
chere enclined adoune for þe greet[e] weyȝt. and is

But now, alas,
he is constrained
to keep his face
to the ground.

124 constreyned to loken on foule erþe.

SET MEDICINE INQUIT TEMPUS.

[The ij^{de} prose.]

Bvt tyme is now *quod* sche of medicine more þen of
compleynte. ¶ Forsope þen sche entendyng to
me warde wiþ al þe lokyng of hir eyen saide. ¶ Art

More need of
medicine than of
complaint.

128 not þou he *quod* sche þat sumtyme I-norschid wiþ my
mylke *and* fostre[d] wiþ my meetes were ascaped *and*
comen to corage of a perfit man. ¶ Certys I ȝaf þe

Philosophy
addresses
Boethius.

103 *worldly*—wordely
104 *sumtyme*—whilom
105 *gone*—goon
106 *papes*—paathes
sauȝ—sawh
lyȝtnesse—lythnesse
sunne—sonne
sauȝ—MS. sue, C. sawgh
107 *weyche*—which
108 *risorses*—recourses
111 *seche*—seken
sounyng—sownyng

114 *ryseþ oute*—aryseth owt
falle—fallen
115 *westren*—westrene
116 *fyrste*—fyrst
119 *eke*—ek
120 *dyuerses*—dinerse
yhid—MS. yhidde
121 *lieþ*—lith
emptid—emted
123 *adowne*—adown
greet[e] *weyȝt* — grete
weyhte

124 *loke*—*foule*—looken on
the fool
125, 126 *þen*—than
127 *al*—alle
saide—scyde
128 *sumtyme*—whilom
I-norschid — MS. I-nor-
schide, C. noryssed
129 *fostre[d]*—fostered
my—myne
130 *Certys*—Certes
ȝaf, yaf

syche armures þat ȝif þou þi self ne haddeſt firſt caſte
hem away. þei ſchulden haue defendid þe in ſykneſſe 132
þat may not be ouer-comen. ¶ Knoweſt þou me not.

* Why art þou ſtille. is it for ſchame or for aſtonyng.

[· fol. 4 b.]

It were me leuer þat it were for ſchame. but it ſemeþ
me þat aſtonyng haþ oppreſſed þe. ¶ And whan
ſche ſay me not oonly ſtille. but wiþ-uten office of 137

She fears his
ſilence proceeds
from ſhame
rather than from
ſtupidity.

tonge *and* al dounbe. ſche leide hir honde ſoftely vpon
my breſt *and* ſeide. ¶ Here nis no *peril quod* ſche.
¶ He is fallen in to a litargie. whiche þat is a comune
ſekeneſ to hertes þat ben deſceined. ¶ He haþ a litel 141

She finds him,
however, in a
lethargy, the
diſtemper of a
diſordered mind.

forȝeten hym ſelf. but certis he ſchal lyȝtly remembren
hym ſelf. ¶ Ȝif ſo be þat he haþ knowen me or now.
and þat he may ſo done I wil wipe a litel hys eyen.
þat ben derked by þe cloude of mortel þinges ¶ Þiſe
wordes ſeide ſche. and wiþ þe lappe of hir garment 146
yplitid in a frounce ſche dried[e] myn eyen þat were
ful of þe wawes of my wepynges.

To make his re-
covery an eaſy
matter, ſhe wipes
his eyes, which
were darkened by
the clouds of
mortal things,

and dries up his
tears.

TUNC ME DISCUSSA.

dispeiled

þus when þat nyȝt was diſcuſſed *and* chased away.
derkneſſes forleſten me. *and* to myn eyen repeyre
aȝeyne her firſte ſtrenkeþ. and ryȝt by ensample as 151
þe ſonne is hid when þe ſterres ben cluſtred. þat is to
ſey when ſterres ben couered wiþ cloudes by a ſwifte
wynde þat hyȝt chorus. *and* þat þe firmament ſtont
derked by wete ploungy cloudes. and þat þe ſterres not
apperen vpon heuene. ¶ So þat þe nyȝt ſemeþ ſprad 156
vpon erþe. ¶ Yif þan þe wynde þat hyȝt borias

[The 3^de Metur.]
Her touch diſpel-
the darkneſſe of
his ſoul,

juſt as the heavy
vapours, that
darken the ſkies
and obſcure the
ſunlight, are
chased away by
the north wind,

131 *syche*—ſwiche
ȝif—yif
caſte—C. caſt
132 *away*—away
ſchulden haue—ſhoulden
han
133 *not be*—nat ben
Knoweſt þou—knoweſtow
134 *art þou*—artow
136 *haþ*—MS. haþe
138 *tonge*—tunge
dounbe—dowmb
honde—hand

139 *Here*—her
140 *litargie whiche*—litarge
which
141 *sekenes*—ſykenneſſe
141, 143 *haþ*—MS. haþe
144 *done*—doon
wil wipe—wol wypen
146 *garment*—garnement
147 *dried[e]*—dryede
were—weeren
148 *ful*—fulle
149 *when*—whan
150 *myn*—myne

150 *repeyre*—repeyrede
151 *aȝeyne*—omitted
her firſte—hir fyrſt
152 *hid*—MS. hidde, C. hid
when—whan
153 *sey*—ſeyn
when—whan
154 *hyȝt*—heyhte
chorus—MS. thorus
stont—MS. stonde, C. stant
157 *þan*—thanne
wynde—wynd
hyȝt—hyhte

158 sent out of þe kaues of þe contre of Trace betip þis
causing the return
of the hidden day,
when the sun
smites our won-
dering sight with
his sudden light.
162 eyen.

¹ MS. hane.

HAUT¹ ALITER TRISTICIE.

[The 2^d prose.]
The clouds of
sorrow being dis-
pelled, Boethius
recollects the
features of his
Physician,

whom he dis-
covers to be
Philosophy.

Ryzt so *and* none oþer wyse þe cloudes of sorowe
dissolued *and* don away. ¶ I took heuene, *and*
receyuede mynde to knowe þe face of my fyciscien.
¶ So þat I sette myne eyen on hir *and* festned[e] my
lokyng. I byholde my norice philosophie, in whos
houses I hadde conuersed *and* haunted fro my zoupe.

169 *and* I seide þus. ¶ O þou maistresse of alle uertues
He addresses her. descendid fro þe sonereyne sete. Whi art þou comen
in to þis solitarie place of myn exil. ¶ Art þou comen

172 for þou art mad coupable wip me of fals[e] blames.

She expresses her
concern for him,

¶ O *quod* sche my norry scholde I forsake þe now, and
scholde I not parte wip þe by comune tranaille þe charge
þat þou hast suffred for envie of my name. ¶ Certis

176 it nar[e] not leueful ne sittying to philosophie to leten

and tells him that
she is willing to
share his misfor-
tunes.

wip-uten compaignie þe wey of hym þat is innocent.

¶ Scholde I þan redoute my blame *and* agrisen as þou;

179 þer were byfallen a newe þing. q. d. non. ¶ For

She fears not any
accusation, as if
it were a new
thing.

trowest þou þat philosophi be now alþerfirst assailed
in perils by folk of wicked[e] maneres. ¶ Hane I not

For before the age
of Plato she con-
tended against
folly,

stryuen wip ful greet strife in olde tyme byfore þe
age of my plato azeins þe foolhardines of foly *and*

184 eke þe same plato lyuyng. hys maistre socrates

and by her help
Socrates tri-
umphed over an
unjust death.

deserued[e] victorie of vuryztful deef in my presence.

¶ þe heritage of wyche socrates. þe heritage is to seyne

158 *sent*—isent
160 *þan*—thane
161 *sodeyne*—sodeyn
163 *none oþer*—non oother
sorowe—sorwe
165 *knowe*—knownen
166 *myne*—myn
festned[e]—fastnede
170 *fro*—from
170, 171 *art þou*—artow

172 *mad*—MS. made, C. mak-
fals[e]—false [ed]
174 *parte*—parlen
176 *nar[e]*—nere
sittying—sittinge
178 *þan*—thane
179 *þing*—thing
q. d. non—omitted
180 *trowest þou*—trowestow
alþerfirst—alderfirst

181 *wicked[e]*—wikkede
182 *strife*—strif
183 *azeins*—ayenis
foolhardines—foolhardi-
nesse
foly—folie
184 *eke*—ek
185 *deserued[e]*—desseruode
186 *wyche*—the which
seyne—seyn

þe doctrine of þe whiche socrates in hys oppinioun of
 felicite þat I clepe welfulnesse ¶ Whan þat þe people
 of epicuriens *and* stoyciens *and* many oþer enforceden
 hem to go rauische eueryche man for his part þat is 190
 to seyne. þat to eueryche of hem wolde drawen to þe
 defence of his oppinioun þe wordes of socrates. ¶ Þei
 as in *partie* of hir preye todrowen me cryunge *and*
 debatyng þer azeins. *and* tornen *and* torenten my cloþes 194
 þat I hadde wouen wip myn handes. *and* wip þe
 cloutes þat þei hadden arased oute of my cloþes. þei
 wenten away wenyng þat I hadde gon wip hem every
 dele. In whiche epicuriens *and* stoyciens. for as 198
 myche as þer semed[e] somme traces *and* steppes of
 myne habit. þe folye of men wenyng þo epicuriens
and stoyciens my *familers peruertede (.s. *persequendo*)
 somme þoruþ þe errour of þe wikked[e] or vnkun- 202
 yng[e] multitude of hem. ¶ Þis is to seyne for þei
 semeden philosophres: þei weren pursued to þe deef
 and slayn. ¶ So yif þou hast not knowen þe exilynge
 of anaxogore. ne þe empoysenyng of socrates. ne þe 206
 tourmentz of zeno for þei [weren] straungers. ¶ 3it
 myztest þou haue knowen þe seneciens *and* þe Canyos
and þe sorancis of wyche folk þe renoun is neyþer ouer
 oolde ne vnsolompne. ¶ þe whiche men no þing ellys 210
 ne brouzt[e] hem to þe deef but oonly for þei weren
 enfourmed of my maneres. *and* semeden moste vnlyke
 to þe studies of wicked folk. ¶ And forþi þou anztest
 not to wondre þouþ þat I in þe bitter see of þis lijf be 214

Of the inheritance
 of Socrates the
 rout of Epicureans
 and Stoics wanted
 to get a part.

Philosophy with-
 stood them,
 whereupon they
 tore her robe,
 and, departing
 with the shreds,

imagined that
 they had got
 possession of her.

Thus, clothed
 with her spoils,
 they deceived
 many.

[* fol. 5.]

Philosophy
 adduces
 examples of wise
 men, who had
 laboured under

difficulties on
 account of being
 her disciples.

188 *welfulnesse* — weleful-
 189 *oþer*—oother [nesse]
 190 *go*—gon
eueryche—euerich
 191 *seyne*—seyn
to—omitted
eueryche—euerich
 194 *tornen*—read coruen, C.
 koruen
 195 *wouen*—MS. *wommen*, C.
 wouen
 196 *arased*—arraced
 197 *gon*—MS. *gone*, C. *gon*
 198 *dele*—del
 199 *myche*—moche

199 *semed[e]*—semede
and—or
 200 *myne*—myn
wenyng—MS. *weyng*, C.
weninge
 202 *þoruþ*—thorw
wikked[e]—wikkede
vnkunyng[e] — vnkun-
 203 *seyne*—seyn þat [yng
 204 *semeden*—semede
pursued — MS. *pursuede*,
 C. *pursued*
 205 *slayn* — MS. *slayne*, C.
 slayn
 207 [*weren*—weeren

208 *myztest þou haue* —
 myhtestow han
 209 *sorancis*—sorais
wyche—which
is—is
 210 *oolde*—MS. *colde*, C. *old*
 211 *brouzt[e]*—browhte
 212 *enfourmed* — MS. *vn-*
 fourmed, C. *enformyd*
my—myne
vnlyke—vnlyk
 213 *wicked folk* — wikkede
anztest—owhtest foolke
 214 *wondre*—wondren
bitter—bittre

It is the aim of
Philosophy to
displese the
wicked.

who are more to
be despised than
dreaded, for they
have no leader.

If Philosophy is
attacked by the
wicked, she re-
tires within her
fortress.

leaving the enemy
busy among the
useless baggage,
and laughing to
scorn such hunt-
ers of trilles.

fordryuen wip tempestes blowyng aboute. in þe whiche
tempeste þis is my most purpos þat is to seyn to dis-
217 plese to wikked[e] men. ¶ Of whiche schrews al be
þe oost neuer so grete it is to dispyse. for it nis gouerned
wip no leder of resoune. but it is rauysched only by
220 flityng errour folyly *and* lyztly. ¶ And if þei somtyme
makyng an ost azeynest vs assaile vs as strengere. oure
leder draweþ to gedir hys rychesse in to hys toure.
and þei ben ententif aboute sarpulers or sachels vn-
profitable forto taken. but we þat ben hey3 abouen syker
225 fro al tumulte *and* wode noise. ben stored *and* enclosed
in syche a palays. whider as þat chateryng or anoyng
folye ne may not attayne. ¶ We seorne swiche
rauiners *and* honters of foulest[e] þinges.

QUISQVIS COMPOSITO.

The fethre
Metur.
He who hath
triumphed over
fate, and remained
insensible to the

changes of For-
tune, shall not be
moved by storms,
nor by the fires
of Vesuuius,
nor by the fiercest
thunderbolts.

Fear not the
tyrant's rage.

He who neither
fears nor hopes

Who so it be þat is clere of vertue sad *and* wel ordinat
of lyuyng. þat haþ put vnderfote þe prowed[e]
wierdes *and* lokip vpryzt vpon eyþer fortune. he may
232 holde hys chiere vndiscomfited. ¶ þe rage ne þe manace
of þe commoeuyng or chasyng vpwarde hete fro þe
botme. ne schal not moene þat man. ne þe vnstable
mountaigne þat lyzt vesenus. þat wircheþ oute þoru3
236 hys broken[e] chemineys smokyng fires. ¶ Ne þe wey
of þonder lyzt þat is wont to smyte hey3e toures ne
schal not mouene þat man. ¶ Wherto þen wrecches
drede 3e tyrauntes þat ben wode *and* felownes wip-outen
ony strenkeþ. ¶ Hope after no þing ne drede nat. *and*

216 displese—displeßen
217 wikked[e]—wikkede
schrews—shrewes
218 oost—glossed acies in C.
grete—great
219, 222 leder—ledere
220 flityng—flertynge
lyztly—lythly
yf—yif
221 azeynest—ayenis
222 to—rychesse, to gy-
dore hise rycheses
toure—tower
224 he3—haye

225 al—alle
ben—omitted
stored—warnestored
226 syche—swich
þat—omitted
227 scorne—schorne
228 rauiners—þinges—
rauyneres & henteres of
fowleste thinges
229 clere—cleer
230 lyuyng—leuyng
haþ—MS. haþe
vnderfote—vndir-foot
prowed[e]—prowde

231 may—chiere—may his
cheere holde
232 manace—manesses
233 þe—þe see
235 lyzt—hihte
vesenus—MS. vesenus
wircheþ—writith
236 broken[e]—brokene
smokyng—smokyng
237 smyte—smyten
238 Wherto þen—wharto
thanne
239 felownes—ony—felo-
nos withowte any

so schalt þou desarmen þe ire of þilke vnnuȝtly tyraunt. for anything dis-
 ¶ But who so þat quakyng dredeþ or desireþ þing þat He whose heart
 nis not stable of his ryȝt. þat man þat so doþ haþ east fails him, yields
 away hys schelde *and* is remoeued fro hys place. *and* and forges his
 enlaseþ hym in þe cheyne wiþ whiche he may be 245 own fetters.
 drawn.

SENTIS NE INQUIT.

Felest þou *quod* sche þise þinges *and* entren þei ouȝt [The verthe
 in þi corage. ¶ Art þou like an asse to þe harpe. Philosophy seeks
 Whi wepest þou whi spillest þou teres. ¶ Yif þou to know the
 abidest after helpe of þi leche. þe byhoueþ disconere þi 250 malady of
 wounde. ¶ þo .I. þat hadde gadered strenkeþ in my Boethius com-
 corage answered[e] *and* seide. *and* nedep it ȝitte *quod* plains of For-
 .I. of rehersyng or of amonicioun. *and* scheweþ it not 253 tune's unrelenting
 ynouȝ by hym self þe scharpnes of fortune þat wexep Is not she moved,
 woode aȝeynes me. ¶ Ne moeueþ it nat þe to seen þe he asks, with the
 face or þe manere of þis place (.i. prisoun.). ¶ Is þis aspect of his
 þe librarie wyche þat þou haddest chosen for a ryȝt 257 prison?
 certeyne sege to þe in myne house. ¶ þere as þou His library, his
 desputest of[te] wiþ me of þe sciences of þinges touch- habit, and his
 ing diuinitee *and* touchyng mankynde. ¶ Was þan countenance are
 myn habit swiche as it is now. was þan my face or 261 all changed.
 my chere swiche as now. ¶ Whan I souȝt[e] wiþ þe
 secretys of nature. whan þou enfourmedest my maners
and þe resoun of al my lijf. to þe ensauple of þe ordre 264
 of heuene. ¶ Is nat þis þe gerdoun pat I refere to þe
 to whom I haue be obeisaunt. ¶ Certis þou enfour- Is this, he asks,
 medist by þe moupe of plato þis sentence. þat is to the reward of his
 seyne þat commune þinges or comunabletes weren fidelity?
 Plato (de Rep. v.)
 says that those
 Commonwealths

241 *schalt þou desarmen*—
 shaltow deseruien
 243 *doþ*—MS. doþe, C. doth
haþ—MS. haþe, C. hath
cast—MS. caste, C. cast
 244 *schelde*—sheld
remoeued fro—remwed
 from
 245 *which*—the which
be—ben
 247 *Felest þou*—Felistow
ouȝt—awht

248 *art þou*—artow
 249 *wepest þou*—wepistow
spillest þou—spillestow
 252 *answered[e]*—answer-
 ede
 255 *woode*—wood
 257 *wyche*—which
 258 *myne house þere*—myn
 hows ther
 259 *desputest of[te]*—des-
 putedest ofte
 260 *þan*—thanne

261 *it and þan*—both omitted
 261, 262 *swiche*—swich
 262 *souȝt[e]*—sowhte
 263 *secretys*—secretȝ
my—MS. me, C. my
 264 *al*—alle
 265 *gerdoun*—gerdouns
 266 *enfourmedist*—conform-
 edest
 267 *moupe*—mowht
 268 *comunabletes*—comuna-
 litees

are most happy
that are gove[n]ed
by philosophers,
or by those who
study to be so
* fol. 56.

The same Plato
urged philoso-
phers to take
upon them the
management of
public affairs.

lest it should fall
into the hands of
unprincipled
citizens.

Boethius declares
that he desired to
put in practice
in the manage-
ment of public
affairs what he
had learnt in his
retirement.

He sought to do
good to all, but
became involved
in discord with
the wicked.

Consciousness of
integrity made
him despise the
anger of the most
powerful.

He opposed
Conigastus,
and put a stop to
the doings of
Triguilla.

He put his au-

blysful yif þei þat hadden studied al fully to wisdom
gouerneden þilke þinges. or ellys yif it so by-felle þat
þe gouernours * of communalites studieden in grete wis-

272 domes. ¶ þou saidest eke by þe mouþe of þe same

plato þat it was a necessarie cause wyse men to taken
and desire þe gouernaunce of comune þinges. for þat þe
gouernementes of comune citees y-left in þe hondes of

276 felonous tourmentours Citizenis ne scholde not brynge

inne pestilence and destruccioun to goode folk. ¶ And
þerfore I folowyng þilk auctoritee (s. platonis). desiryng

279 to put[te] furþe in execusioun and in acte of comune

administracioun þo þinges þat .I. hadde lerned of þe
among my seere restyng whiles. ¶ þou and god þat

put[te] þee in þe þouztis of wise folk ben knowen wip
me þat no þing brouzt[e] me to maistrie or dignite: but

284 þe comune studie of al goodenes. ¶ And þer-of comþ

it þat by-twixen wikked folk and me han ben grenouse
discordes. þat ne myzten not be relesed by prayeres.

¶ For þis libertee hap freedom of conscience þat þe wrappe

288 of more myzty folk hap alwey ben despised of me for

saluacioun of ryzt. ¶ How ofte haue .I. resisted and
wipstonde þilk man þat hyzt[e] conigaste þat made

alwey assautes azeins þe propre fortunes of poure feble

292 folke. ¶ How ofte haue .I. zitte put of. or cast out

hym trigwille pronost of þe kynges hous boþe of þe
wronges þat he hadde bygon[ne] to done and eke fully

performed. ¶ How ofte haue I couered and defended

296 by þe auctorite of me put azeins perils. þat is to seime put

myne auctorite in peril for þe wretched pore folke. þat

270 by-felle—byfille
271 in grete wisdomes—to
geten wysdom
272 eke—ek
275 comune—omitted
y-left—MS. yleft, C. yleft
276 Citizenis—citesenes
brynge inne—bryngen in
278 þerfore—therfor
þilk—thilke
desiryng—desired
279 put[te] furþe—putten

forth
280 þo—thilke
282 put[te]—putte
283 brouzt[e]—ne browhte
284 þe—omitted
al goodenes—alle good-
nesse
comeþ—comth
287, 288 hap—MS. hape
289 saluacioun—sauacioun
290 þilk—thilke
hyzt[e]—hyhte

290 conigaste—MS. coniu-
gaste
292 ofte—ofte ek
zitte—omitted
294 bygon[ne]—bygunne
done—don
295 couered—MS. couerede,
C. couered
296 put—MS. putte, C. put
seime—seyn
297 myne—myn

þe couetise of straungeres vnpunysched tourmentid alwey
 wiþ myseses *and* greuauces oute of noumbre. ¶ Neuer
 man drow me ȝitte fro ryȝt to wrong. When I say þe
 fortunes *and* þe rychesse of þe people of þe prouinces
 ben harmed eyþer by priue rauynes or by comune
 tributis or cariages. as sory was I as þei þat suffred[e]
 þe harme. *Glosa.* ¶ Whan þat theodoric þe kyng of
 gothes in a dere ȝere hadde hys gerneris ful of corne
and comaundede þat no man ne schold[e] bie no corne
 til his corne were solde *and* þat at a dere greuous pris.
 ¶ But I withstod þat ordinaunce *and* ouer-com it
 knowyng al þis þe kyng hym self. ¶ Coempeioum þat
 is to seyn comune ahat or bying to-gidere þat were
 establissed vpon poeple by swiche a manere imposicioun
 as who so bouȝt[e] a busshel corn he most[e] ȝeue þe
 kyng þe fifte part. *Textus.* ¶ Whan it was in þe
 soure hungry tyme þere was establissed or cried greuous
and inplitable coempeioum þat men seyn wel it schulde
 greetly tourmentyn *and* endamagen al þe prouince of
 compaigne I took strif aȝeins þe prouost of þe pretorie
 for comune profit. ¶ And þe kyng knowyng of it I
 ouercom it so þat þe coempeioum ne was not axed ne
 took effect. ¶ Paulyn a counseiller of Rome þe rychesse
 of þe whyche paulyn þe houndys of þe palays. þat is to
 seyn þe officeres wolde han deuoured by hope *and*
 couetise. . ¶ ȝit drow I hym out of þe Iowes .s. faueibus
 of hem þat gapeden. ¶ And for as myche as þe peyne
 of þe accusacioun ainged byforn ne scholde not sodeynly
 henten ne punischen wrongfully Albyn a counseiller of

thority in perill
 for the defence of
 poor folk.

I never deviated,
 he says, from the
 path of justice.

I felt for those
 that were wrong-
 fully oppressed.

I opposed success-
 fully Coemption
 in Campania.

I saved Paulinus
 out of the hands
 of the hounds of
 the palace
 (*Palatini canes*).

I defended
 Albinus against
 Cyprian.

298 *vnpunysched*—vnpunys-
 sed
 299 *myseses*—myseyses
 300 *drow*—MS. drowe, C.
 weth drowh
 ȝitte—yit
 wrong—wronge
 301 *rychesse*—richesses
 þe (2)—omitted
 302 *harmed eyþer*—harmyd
 or amenused owther
 303 *tributis*—tribut;
suffred[e]—suffreden

304 *harme*—harm
 305 *ȝere*—yer
 305 *hys*—hise
 305, 306, 307 *corne*—corn
 306 *schold[e]* *bie*—sholde
 byen
 308 *But I withstod*—Boece
 withstood (MS. with-
 stode)
com—MS. come, C. com
 311 *swiche*—swich
 312 *bouȝt[e]*—bowhte
busshel—bossel

312 *most[e]* *ȝeue*—moste ȝeue
 315 *inplitable*—vnplitable
seyn—sayen
 319 *ouercom*—MS. ouer-
 come, C. ouer com
 320 *counseiller*—consoler
rychesse—rychesses
 321 *whyche*—which
 322 *wolde*—wolden
 323 *drow*—MS. drowe, C.
 drowh
 324 *myche*—moche
 326 *punischen*—punisse

For the love of
justice I forfeited
all favour at
Court.

Boethius makes
mention of his
accusers, Basilius,
Opilio, Gauden-
cius,

men who had
been commanded
to leave the city
on account of
their many
crimes.

But, on the day
this sentence was
to be executed,
they accused him,
and their testi-
mony against
him was accepted.

Fortune, if not
ashamed at this,
might at least
blush for the
baseness of the
accusers.

327 *put[te]*—putte
328 *yseyn*—MS. yseyne
329 *greet[e]*—grete
330 *oughte be*—owhte be the
 oper—oothre
333 *by þe whiche*—by which
 þoruȝ þe—thorw tho
335 *whiche*—the whiche
 one—oon
 somtyme—whilom
339 *sumtyme*—whilon
340 *go*—gon
 her—hir

341 *wip-outen*—withowte
 wolde not—nolden nat
342 *defended[e]*—defendedyn
 by—by the
343 *seyne*—seyne
 seyntuaries—sentuaries
344 *was*—omitted
 comaunded[e]—comaun-
 dede
345 *voided[e]*—voidede
 certeyne—certeyn
346 *men*—me
 merken—marke

347 *hoke of iren*—hoot yren
348 *þe*—omitted
 myt[e] be—myhte ben
349 *pilk*—thilke
350 *pilk[e]*—thilke
351 *be*—ben
 seid—MS. seide, C. seyð
 hap—MS. hape
354, 355 [*Certes*—*assha-*
 myd]—from C.
356 *auȝt[e]*—owte
 haue had—han had, MS.
 hadde

Rome. I put[te] me aȝenis þe hates *and* indignaciouns
328 of þe accuser Ciprian. ¶ Is it not þan ynought yseyn
þat I haue purchased greet[e] discordes aȝenis my self.
but I aughte be more assured aȝenis alle oþer folk þat
for þe loue of ryȝtwisnesse .I. ne reserved[e] neuer no
332 þing to my self to hem ward of þe kynges halle .s. officers.
hy þe whiche I were þe more syker. ¶ But þoruȝ þe
same accusers accusyng I am condempned. ¶ Of
þe noumbre of whiche accusers one basilius þat som-
tyme was chased out of þe kynges seruice. is now com-
337 pelled in accusyng of my name for nede of foreine
moneye. ¶ Also opilion *and* Gaudencius han accused
me. al be it so þat þe Iustice regal hadde sumtyme demed
340 hem hope to go in to exil. for her treecheries *and* fraudes
wip-outen noumbre. ¶ To whiche iugement þei wolde
not obeie. but defended[e] hem by sykernesse of holy
houses. *þat is to seyne fledden in to seyntuaries. *and*
whan þis was aperceiued to þe kyng. he comaunded[e]
but þat þei voided[e] þe citee of Rauenne by certeyne
day assigned þat men scholde merken hem on þe for-
347 heued wip an hoke of iren *and* chasen hem out of toune.
¶ Now what þing semep þe myȝt[e] be lykned to þis
cruelte. For certys pilk same day was receyued þe ac-
cusyng of my name by pilk[e] same accusers. ¶ What
may be seid herto. hap my studie *and* my konnyng
352 deserved þus. or ellys þe forseide dampnacioun of me.
made þat hem ryȝtful accusers or no (q.d. non).
¶ Was not fortune asshamed of þis. [Certes alle hadde
nat fortune ben asshamyd] þat innocence was accused.
ȝit auȝt[e] sche haue had schame of þe filþe of myn ac-

censors. ¶ But axest þou in somme of what gili .I. 357
 am accused. men seyne þat I wolde sauē þe com-
 paignie of þe senators. ¶ And desirest þou to here
 in what manere .I. am accused þat I scholde han dis-
 tourbed þe accusour to beren lettres. by whiche he
 scholde han makēd þe senators gilti ageins þe kynges 362
 Real maieste. ¶ O meistresse what demest þou of
 þis. schal .I. forsake þis blame þat I ne be no schame to
 þe (q. d. non). ¶ Certis .I. haue wold it. þat is to 365
 seyne þe sauacioun of þe senat. ne I schal neuer leten
 to wilne it. and þat I confesse and am a-knowe. but
 þe entent of þe accusour to be destourbed schal cese.
 ¶ For schal I clepe it a felonie þan or a synne þat I 369
 haue desired þe sauacioun of þe ordre of þe senat.
 and certys ȝit hadde þilk same senat don by me þoruȝ
 her decret; and hire iugementys as þouȝ it were a synne
 or a felonie þat is to seyne to wilne þe sauacioun of 373
 hem (.s. senatus). ¶ But folye þat lieth alwey to hym
 self may not chaunge þe merit of þinges. ¶ Ne .I.
 trowe not by þe iugement of socrates þat it were leue- 376
 ful to me to hide þe soþe. ne assent[e] to lesynges.
 ¶ But certys how so euer it be of þis I put[te] it to gessen
 or preisen to þe iugement of þe and of wise folk. ¶ Of 380
 whiche þing al þe ordinaunce and þe soþe for as moche
 as folk þat ben to comen aftir oure dayes schollen
 knowen it. ¶ I haue put it in scripture and remem-
 braunce. for touching þe lettres falsly makēd. by
 whiche lettres I am accused to han hooped þe fredom of
 Rome. What apperteneþ me to speken þer-of. Of 385
 whiche lettres þe fraude hadde ben schewed apertly if

Boethius says he is accused of trying to save the Senate, and of having embarrassed an informer against the Senate.

It is true that he tried to save the Senate, for he has and will have its best interests always at heart.

(Folly cannot change the merit of things.)

According to Socrates' judgment it is not lawful to hide the truth nor assent to a falsehood.)

Boethius determines to transmit an account of his prosecution to posterity.

357 *axest þou*—axestow
 358 *seyne*—seyn
saue—saue
 359 *desirest þou*—desires
 thow
here—hereen
 362 *makēd*—MS. maken, C.
 makyd
 363 *demest þou*—demestow
 365 *wold*—MS. wolde, C.

wold
 366 *seyne*—seyn
 367 *þat*—omitted
am—I am
 368 *be*—ben
 369 *it*—it thanne
þan—omitted
 371 *þilk*—thilke
 372 *her*—hir
 hire—hir

372 *þouȝ*—thogh
 373 *or*—and
seyne—seyn
 374 *lieth*—MS. lieþe, C. lieth
 377 *assent[e]*—assente
 381 *schollen*—shellen
 382 *and*—and in
 385 *speken*—speke
of—*lettres*—C. omits
 386 *if*—yif

Boethius says
that he could
have defeated his
accusers had he
been allowed the
use of their con-
fessions.

I hadde had libertee forto han vsed *and* ben at þe
confessioun of myn accensours. ¶ Þe whiche þing in
alle nedys haþ grete strenkeþ. ¶ For what oþer freedom

391 myȝt[e] be hoped. ¶ I wolde þan haue answered by
þe wordes of a man þat hyȝt[e] Canius. for whan he was
accused by Gayus Cesar Germeins son þat he (*canius*)
was knowyng *and* consentyng of a coniuracioun maked
aȝeins hym (.s. *Gaius*). ¶ Þis Canius answered[e]

But there is now
no remains of
liberty to be
hoped for.

396 þus. ¶ Yif I had[de] wist it þou haddest not wist
it. In whiche þing sorwe haþ not so dilled my witte
þat I pleyne oonly þat schrewed[e] folk apparailen
folies aȝeins vertues. ¶ But I wondre gretly how þat

It is not strange
that the wicked
should conspire
against virtue.

400 þei may performe þinges þat þei had[de] hoped forto
done. For why. to wylue schrewednesse þat comeþ
*para*uenture of oure defeaute. ¶ But it is lyke to a
monstre *and* a meruaille. ¶ How þat in þe present

The will to do ill
proceeds from the
defects of human
nature.

404 syȝt of god may ben acheued *and* performed swiche
þinges. as euery felonous man haþ conceyued in hys
þouȝt aȝeins innocent. ¶ For whiche þing oon of þi
familers not vnskillfully axed þus. ¶ Ȝif god is. whennes
comen wikked[e] þinges. *and* yif god ne is whennes

It is a marvel
how such evil
acts can be done
under the eye of
an Omniscient
God.

409 comen goode þinges. but al hadde it ben leueful þat
felonous folk þat now desiren þe bloode *and* þe deep of
alle goode men. *and* eke of al þe senat han wilned to
gone destroien me. whom þei han seyn alwey batailen

If there be a God,
whence proceeds
evil? If there is
none, whence
arises good?

413 *and* defenden goode men *and* eke al þe senat. Ȝit
hadde I not desserved of þe fadres. þat is to seyne of
þe senatours þat þei scholde wilne my destruccioun.

387 *had*—MS. *hade*, C. *had*
388 *myȝt*—*myȝt*
389 *haþ*—MS. *haþe*, C. *hath*
grete—*gret*
what—omitted
390 *some*—*som*
391 *myȝt[e]* *be*—*myȝt* *ben*
þan haue—*þanne* *han*
392 *hyȝt[e]*—*hyȝt*
393 *maked*—*ymaked*
395 *answered[e]*—*answerode*
396 *had[de]*—*hadde*

397 *whiche*—*which*
sorwe—*sorw*
haþ—MS. *haþe*
witte—*wit*
398 *schrewed[e]*—*shrewede*
399 *folies*—*felonies*
vertues—*vertu*
400 *had[de]*—*han*
401 *done*—*don*
comeþ—*comth*
402 *lyke to a*—*lyk a*
404 *syȝt*—*syȝt*

405 *haþ*—MS. *haþe*
406 *innocent*—*innocentȝ*
whiche—*which*
408 *wikked[e]*—*wykkede*
410 *bloode*—*blod*
411 *eke*—*ek*
412 *gone*—*gon* *and*
seyn—*seyn*
413 *eke*—*ek*
414 *seyn*—*seyn*
415 *scholde*—*sholden*

¶ þou remembrest wele as I gesse þat whan I wolde
don or *seyn any þing. þou þi self alwey present re-
weledest me. ¶ At þe citee of verone whan þat þe
kyng gredy of comune slaughtre. caste hym to trans-
porten vpon al þe ordre of þe senat. þe gilt of his real 420
maieste of þe whiche gilt þat albyn was accused. wiþ
how grete sykernesse of peril to me defended[e] I al 422
þe senat. ¶ þou wost wel þat I seide soþe. ne I
anaunted[e] me neuer in preysyng of my self. ¶ For
alwey when any wyzt resceiueþ precieuse renoun in
anauntyng hym self of hys werkes: he amenusiþ þe
secre of hys conscience. ¶ But now þou mayst wel 427
seen to what ende I am comen for myne innocence.
I receiue peyne of fals felonie in gerdoun of verray
vertue. ¶ And what open confessioun of felonie
had[de] ever iugis so accordaunt in cruelte. þat is to
seyne as myne accusyng haþ. ¶ þat oþer errour of 432
manswitte or ellyscondicioun of fortune þat is vncerteyne
to al mortal folk ne submytted[e] summe of hem. þat is
to seyne þat it ne cheyned[e] summe iuge to han pitee 435
or compassioun. ¶ For al þou; I had[de] ben accused
þat I wolde brenne holy houses. and strangle prestys
wiþ wicked swerde. ¶ or þat .I. had[de] grayped deep
to alle goode men algatis þe sentence scholde han
punysched me present confessed or conuict. ¶ But 440
now I am remewed fro þe Citee of rome almost fyue-
hundred þousand pas. I am wiþ outen defence dampned
to proscriptioun and to þe deep. for þe studie and
bountees þat I haue done to þe senat. ¶ But o wel ben 444
þei worþi of mereye (as who seiþ nay.) þer myzt[e] neuer

Boethius deten is
the integrity of

[fol. 6 b.]

his life.

He defended the
Senate at Verona.He spake only
the truth, and did
not boast.(Boasting lessens
the pleasure of a
self approving
conscience.)But as the reward
of his innocence
he is made to
suffer the punish-
ment due to the
blackest crime.Had he been
accused of a de-
sign to burn
temples, mas-
sacre priests, he
would have been
allowed to con-
front his accusers.But now this is
denied him, and
he is proscribed
and condemned
to death.

416 wele—wel
417 don—MS. done, C. doon
seyn—seyen
418 þe (1)—omitted
419 slaughtre—slawhtre
420 transporten vpon—
transport vp
422 grete—gret
defended[e]—deffendede
423 seide soþe—seye soth
424 anaunted[e]—anauntede

425 when—whan
precieuse—presious
429 in—for
430 vertue—vertu
431 had[de]—hadde
432 seyne—seyn
myne—myn
haþ—MS. haþe
433 witte—wit
vncerteyne—vncerteyn
434 al—alle

434 submytted[e]—submit-
435 seyne—seyn [tede
cheyned[e]—enclinede
436 had[de]—hadde
438 wicked—wykkede
had[de]—hadde
441 almost—almest
442 þousand—MS. þousas
wiþ outen—withowte
444 done—doon
445 myzt[e]—myhte

- 146 ȝit non of hem ben couete. Of swiche a blame as
 Boethius says
 that his enemies
 accused him of
 sorcery.
 myn is of swiche trespas myn accusours seyen ful wel
 þe dignitee. þe wiche dignite for þei wolde derken it
 wiþ medelyng of some felonye. þei beren me on honde
 450 *and* lieden. þat I hadde polute *and* defouled my con-
 science wiþ sacrelege. for couetise of dignite. ¶ And
 certys þou þi self þat art plaunted in me chacedest oute
 þe sege of my corage al couetise of mortal þinges. ne
 454 sacrilege ne had[de] no leue to han a place in me byforne
 þine even. ¶ For þou drouppedest euery day in myn
 ceres *and* in my þouȝt þilk comaundement of pietogoras.
 þat is to seyne men schal seruen to god. *and* not to
 458 goddes. ¶ Ne it was no couenaut ne no nede to
 taken helpe of þe foulest spirites. ¶ I þat þou hast
 ordeyned or set in syche excellence þat [þou] makedest
 461 me lyke to god. and ouer þis þe ryȝt elene secre
 chaumbre of myn house. þat is to seye my wijf *and* þe
 compaignie of myn honeste frendis. *and* my wyues
 fadir as wel holy as worþi to ben reuerenced þoruȝ
 465 hys owen dedis. defenden me of al suspeccioun of syche
 blame. ¶ But o malice. ¶ For þei þat accusen me
 taken of þe philosophie feiþe of so grete blame. ¶ For
 þei trowen þat .I. haue had affinite to malyfice or en-
 chauntementȝ by cause þat I am replenished *and* ful-
 470 filled wiþ þi techynges. *and* enformed of þi maners.
 ¶ And þus it sufficeth not only þat þi reuerence ne anayle
 me not. but ȝif þat þou of þi fre wille raper be blenished
 wiþ myne offensioun. ¶ But certys to þe harmes þat I
 474 haue þere bytydeþ ȝit þis encrece of harme. þat þe
- His family and
 friends could clear
 him from all sus-
 picion of the
 crime of sorcery.
- Because he has
 given himself up
 to Philosophy,
 his enemies accuse
 him of using un-
 lawful arts.

446 *ben*—be
swiche—swich
 447 *myn*—both—myne
swiche—whiche
seyen—sayen
 448 *wolde*—wolden
 449 *some*—som
beren—baren
on honde—an hand
 450 *polute*—polut
 451 *sacrelege*—C. has sor-
 cerie as a gloss to sacri-
 lege
 453 *al*—alle

451 *had[de]*—hadde
byforne—byforn
 455 *drouppedest*—dropped-
 est
myn—myne
 456 *pilk*—thilke
 457 *seyne*—seyn
seruen—serue
god—godde
 459 *helpe*—help
spirites—spirite
 460 *set*—MS. sette, C. set
syche—swiche
 [þou]—thow

461 *lyke*—lyk
 462 *house*—hows
seye—seyn
 463 *myn*—my
 465 *owen*—owne
of al—from alle
syche—swich
 467 *philosophie*—philosophy
feiþe—feyth
grete—gret
 468 *had*—MS. hadde, C. had
 473 *myne*—myn
 474 *þere*—ther
harme—harm

gessinge *and* þe iugement of myche folk ne loken no 475
 þing to þe[de]sertys of þinges but only to þe aventure
 of fortune. ¶ And iugen þat only swiche þinges ben Most people
 purueied of god. whiche þat temporel welefulnesse imagine that that
 commendip. *Glosa.* ¶ As þus þat yif a wyzt haue only should be
 prosperite. he is a good man *and* worpi to haue þat 480 undertaken with
 prosperite. and who so hap aduersite he is a wikked prudent foresight
 man. *and* god hap forsake hym. *and* he is worpi to which is crowned
 haue þat aduersite. ¶ þis is þe opinioun of somme with success.
 folke. **and* þer of comep þat good gessyng. ¶ Fyrste of
 al þing forsakep wreeches certys it greueþ me to þink[e] 485
 ryzt now þe dyuerse sentences þat þe poeple seip of
 me. ¶ And þus moche I seye þat þe laste charge of 487
 contrarious fortune is þis. † þat whan þat ony blame is [† fol. 7.]
 laid vpon a caytif. men wenen þat he hap deserved þat Boethius laments
 he suffreþ. ¶ And I þat am put away from goode men the loss of his
and despoiled from dignitees *and* defoulid of my name dignities and
 by gessyng haue suffred torment for my goode dedis. 492 reputation.
 ¶ Certys me semep þat I se þe felonis couines of
 wikked men abownden in ioie *and* in gladnes. ¶ And The wicked, he
 I se þat every lorel shapiþ hym to fynde oute newe says, sin with
 fraudes forto accusen goode folke. and I se þat goode 496 impunity,
 men ben ouerprowen for drede of my peril. ¶ and
 euery luxurious *tourmentour* dar don alle felonie vn-
 punissed *and* ben excited þerto by ziftes. and innocent; 499
 ne ben not oonly despoiled of sykernesse but of de- while the inno-
 fence *and* þefore me list to crien to god in þis manere. cent are deprived
 of security, pro-
 tection, and
 defence.

O STELLIFERI CONDITOR ORBIS.

O þou maker of þe whele þat bereþ þe sterres. whiche [The fiftie metur.]
 þat art fastned to þi perdurable chayere. *and* Author of the
 starry sky, Thou,

475 *myche*—moche
 476 *þe[de]sertys*—the desert;
 479 *Glosa*—glose
 480 *good*—MS. goode, C.
 good
 haue—han
 481 *so*—omitted in C.
 481, 482 *hap*—MS. hape
 483 *haue*—han

484 *Fyrste*—fyrst
 485 *al*—alle
 þink[e]—thinke
 488 *ony*—any
 489 *laid*—MS. laide, C. leyd
 hap—MS. hape
 499 *put*—MS. putte, C. put
 491 *from*—of
 494 *abownden*—habownden

494 *gladnes*—gladnesse
 495 *oute*—owt
 496 *accusen*—accuse
 497 *ben*—beth
 501 *manere*—wise
 502 *whele*—whel
 whiche—which
 503 *fastned*—yfastned
 chayere—chayer

seated on high,
turnest the
spheres, and
unpeseest laws
upon the stars
and planets.

The sun obscures
the lesser lights,
and quenches
even the moon's
light

Thou raisest
Hesperus to usher
in the shades of
night, and again
causest him to be
the harbinger of
day, whence his
name Lucifer.

Thou controllest
the changing
seasons of the
year.

All nature is
bound by thy
eternal law.

Why, then, leavest
thou man's ac-
tions uncon-
trolled?

Why should
fickle fortune be
allow'd to work
such mighty
changes in the
world?

turnest þe heuene wip a rauyssyng sweighe *and* con-
streinest þe sterres to suffren þi lawe. ¶ So þat þe
mone somtyme schynyng wip hir ful hornes metyng

507 wip alle þe beemes of þe sonne. ¶ Hir broþer hideþ þe

sterres þat ben lasse. *and* somtyme whan þe mone
pale wip hir derke hornes approcheþ þe sonne, leesith
hir lyȝtes. ¶ And þat þe euesterre esperus whiche

511 þat in þe first e tyme of þe nyȝt bryngeþ furþe hir

colde arysinges comeþ eft aȝeynes hir vsed cours. *and*
is pale by þe morwe at þe rysyng of þe sonne. and is
þan cleped lucifer. ¶ þou restrainest þe day by schorter

dwellyng in þe tyme of colde wynter þat makeþ þe

516 leues to falle. ¶ þou diuidest þe swifte tides of þe

nyȝt when þe hote somer is comen. ¶ þi nyȝt at-
tempreþ þo variauntȝ sesons of þe ȝere. so þat
ȝephernus þe debonaire wynde bringeþ aȝein in þe first[e]

520 somer sesoun þe leues þat þe wynde þat hyȝt[e] boreas

hap reft away in autumpne. þat is to seyne in þe laste
eende of somer. and þe sedes þat þe sterre þat hyȝt arc-

523 turus saw ben waxen hey[e] cornes whan þe sterre

sirius eschaufep hym. ¶ þere nis no þing vnbounde
from hys olde lawe ne forleteþ hym of hys propre estat.

526 ¶ O þou gouvernour governyng alle þinges by certeyne

ende. why refusest þou oonly to gouverne þe werkes of
men by dewe manere. ¶ Whi suffrest þou þat slid-
yng fortune turnep to grete vtter chaungynges of þinges.

so þat anioius peyne þat scholde duelly punisshe fel-
ouns punissitȝ innocentȝ. ¶ And folk of wikked[e]

532 maneres sitten in heize chaiers. *and* anoienge folk

504 *sweighe*—sweyh
constrainenst, MS. con-
treinest, C. constreynest

506 *hir*—here

508 *lasse*—lesse

510 *esperus whiche*—hes-
perus which

511 *first[e]*—fyrste

furþe—forth

512 *eft*—est

514 *restrainenst*—MS. re-
streinest

516 *to*—omitted

518 *attempreþ* þo—atemp-

reth the

518 *sesons*—sesoun

ȝere—ȝer

519 *wynde bringeþ*—wynd

bringeth

520 *wynde*—wynd

hyȝt[e]—hihte

521 *reft*—MS. refte, C. reft

seyne—seyn

522 *hyȝt*—hihte

arcturus—MS. ariturus

523 *saw*—MS. sawep, C

sawgh

hey[e]—hyȝe

524 *hym*—hem

þere—ther

þing—thinge

525 *from*—fram

forleteþ hym of—forleet-

eth þe werke of

527 *refusest þou*—refows-

estow

529 *to*—þinges—so grete

entrechaunginges of

thynges

531 *punissitȝ*—punysshe

wikked[e]—wykkede

532 *heize*—heere

treden *and* þat vnryȝtfully in þe nekkes of holy men. 533

¶ And vertue clere *and* schynnyng naturely is hid in dirke dirkenesses. *and* þe ryȝtful man berip þe blame *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne 536

þe fraude couered *and* kembd wip a fals colour ne a-noyep not to schrewes. ¶ þe whiche schrewes whan hem lyst to vsen her strengþe þei reigisen hem to putten vndir hem þe souerayne kynges. whiche þat 540

poeple wip[outen] noumbre dreden. ¶ O þou what so euer þou be þat knyttes[t] alle bondes of þinges loke on þise wrecched[e] erþes. we men þat ben nat a foule party but a faire party of so grete a werke we 544

ben turmentid in þe see of fortune. ¶ þou governour wipdraw *and* restreyne þe ranyssinge flodes *and* fastne *and* forme þise erþes stable wip þilke [bonde] wip whiche þou gouernest þe heuene þat is so large.

The wicked are prosperous, while the righteous are in adversity.

O thou that bindest the disagreeing elements, look upon this wretched earth,

and, as thou dost govern the spacious heavens, so let the earth be firmly bound.

HIC UBI CONTINUATO DOLORE.

Whan I hadde wip a continuel sorwe sobbed or broken out þise þinges sche wip hir chere peisible *and* no þing amoened. wip my compleyntes seide þus. 551

whan I say þe *quod* sche sorweful *and* wepyng I wist[e] on-one þat þou were a wrecche *and* exiled. but I wist[e] neuer how fer þine exile was: ȝif þi tale ne hadde schewed it to me. but certys al be þou fer fro þi 555

contre. þou nart *nat put out of it. but þou hast fayled of þi weye *and* gon amys. ¶ *and* yif þou hast leuer forto wene þan þou be put out of þi contre. þan hast þou put oute þi self raþer þen ony oþer wyȝt hap.

¶ For no wyȝt but þi self ne myȝt[e] neuer haue don 560

[The fyfthe prose.]

Philosophy consoles Boethius.

[• fol. 7 b.]

She speaks to him of his country.

533 in—oon

534 *and*—omitted

536 *Ne þe forsweryng*—*Ne forswerynge*

537 *kembd*—MS. *kembde*, C. *kembd*

541 *wip[outen]*—withhowtyn

542 *knyttes[t]*—knytttest

543 *wrecched[e]*—wrecchede

544 *a* [2]—omitted

545 *þe*—this

546 *wipdraw*—MS. *wipdrawe*, C. *withdraw*

þe—thei

547 *forme*—ferme

[*bonde*]*—from C.*

wip—by

559 *broken*—borken

552 *wist[e]*—wyste

553 *on-one*—anon

554 *wist[e]*—wyste

554 *fer*—ferre

555 *ne hadde*—nadde

557 *gon*—MS. *gone*, C. *gon*

558 *leuer*—leuere

558, 559 *put*—MS. *putte*, C.

put

559 *hap*—MS. *habe*

560 *myȝt[e]*—myhte

haue—han

don—MS. *done*, C. *don*

- 561 þat to þe. ¶ For gif þou remembre of what contre þou
She reminds him that he is a citizen of a country not governed by a giddy multitude, but by his *κοινὸν* of *πολιτείας*. art born, it nis not governed by emperoures, ne by gouvernement of multitude, as weren þe contres of hem of athenes. ¶ But o lord *and* o kyng *and* þat is god þat is lorde of þi contree, whiche þat reioiseþ hym of þe dwellyng of hys Citezenis, *and* not forto putte hem in exile. Of þe whiche lorde it is a souerayne fredom to be governed by þe bridel of hym and obeie to his iustice. ¶ Hast þou forzeten þilke ryzt olde lawe of þi
570 Citee, in þe whiche Citee it is ordeyned *and* establissed þat what wyzt þat haþ leuer founden þer inne hys sete or hys house, þen ellys where : he may not be exiled
573 by no ryzt fro þat place. ¶ For who so þat is contened in-wip þe paleis [*and* the clos] of þilke Citee, þer nis no drede þat he may deserue to ben exiled. ¶ But who þat letteþ þe wille forto enhabit[e] þere, he for-
577 leteþ also to deserue to ben Citezein of þilke Citee. ¶ So þat I seye þat þe face of þis place ne amoueþ me nat so myche as þine owen face. Ne .I. ne axe not raper þe walles of þi librarie apparailled *and* wrouzt wip yvory *and* wip glas þan after þe sete of þi þouzt.
582 In whiche I putte nat somtyme bookes, but .I. putte þat þat makeþ bookes worþi of pris or precious þat is to sein þe sentence of my books. ¶ *And* certainly of
585 þi decertes by-stowed in commune good, þou hast seid soþe but after þe multitude of þi goode dedys, þou hast seid fewe, *and* of þe vnhonestee or falsnesse of þinges
588 þat ben opposed azeins þe, þou hast remembred þinges þat ben knowe to alle folk, and of þe felonies *and* fraudes of þine accusours, it semeþ þe haue I-touched it forsoþe ryztfully *and* schortly. ¶ Al myzten þo
- The Commonwealth of Boethius.
- Philosophy says she is moved more by the looks of Boethius than by his gloomy prison.
- Books are to be valued on account of the thoughts they contain.
- Boethius has rightfully and briefly recounted the frauds of his accusers.

562 *born*—MS. borne, C. born
 566 *hys*—hise
putte—put
 568 *be*—ben
 571 *haþ*—MS. haþe
 572 *house*—hows
 574 [*and*—*clos*]*—*from C.

576 *wille*—wyl
enhabit[e]—enhabyte
 578 *seye*—sey
amoueþ—moueth
 579 *myche*—moche
owen—owne
ne (2)—omitted
 582 *putte* (*both*)—put

582 *somtyme*—whilom
 585 *decertes*—desertes
seid—MS. seide, C. seyde
 586 *soþe*—soth
 587 *seid*—MS. seide, C. seyde
 588 *opposed*—aposyd
 589 *knowe*—knowyn

same þinges bettere *and* more plentiuously be couth 592
 in þe monþe of þe poeple þat knoweþ al þis. ¶ þou
 hast eke blamed gretly *and* compleyned of þe wrongful
 dede of þe senat. ¶ And þou hast sorwed for my
 blame. *and* þou hast wepen for þe damage of þi re-
 noune þat is appaired. *and* þi laste sorwe eschaufed 597
 azeins fortune *and* compleinest þat gerdouns ne ben not
 euenliche 3olde to þe desertes of folk. *and* in þe lattre
 ende of þi woode muse þou priedest þat þilke pees þat
 gouerneþ þe heuene scholde gouerne þe erþe ¶ But
 for þat many tribulaciouns of affeccions han assailed 602
 þe. *and* sorwe *and* Ire *and* wepyng todrawn þee
 dyuersely ¶ As þou art now feble of þouzt. myztier
 remedies ne schullen not ȝit touchen þe for whiche
 we wil[e] vsen somedel lyzter medicines. So þat þilk[e]
 passiouns þat ben woxen harde in swellyng by per- 607
 turbacioun folowyng in to þi þouzt mowen woxe esy
and softe to receyuen þe strenkeþ of a more myzty *and*
 more egré medicine by an esier touchyng. 610

Thou hast, said
 Philosophy, be-
 wailed the loss
 of thy good name,

thou hast com-
 plained against
 Fortune, and
 against the
 unequal distribu-
 tion of rewards
 and punishments.

Strong medicines
 are not prouer for
 thee now, dis-
 tracted by grief,
 anger, and
 sadness.

Light medicines
 must prepare
 thee for sharper
 remedies.

CUM PHEBI RADIIIS GRAUE CANCRI SIDUS ENESTUAT.

Whan þat þe heuy sterre of þe cancre eschaufed by
 þe beme of phebus. þat is to seyne whan þat phebus
 þe sonne is in þe signe of þe Cancre. Who so ȝeueþ
 þan largely hys sedes to þe feldes þat refuse to re-
 ceiuen hem. lete hym gon hygyled of trust þat he 615
 hadde to hys corn. to acorns or okes. yif þou wilt
 gadre violettz. ne go þou not to þe purper wode whan
 þe felde chirkyngre agriseþ of colde by þe felnesse of
 þe wynde þat hyzt aquilon ¶ Yif þou desirest or 619

[The sixte
 metur.]
 He who sows his
 seed when the
 sun is in the
 Sign of Cancer,
 must look for no
 produce.

Think not to in-
 gather violets in
 the wintry and
 stormy season.

592 *be couth*—MS. be couthe,
 C. ben cowth
 596 *wepen*—wopen
 597 *laste*—last
eschaufed—eschaufede
 598 *not*—omitted
 599 *3olde*—yolden
 602 *many*—manye
 604 *myztier*—myhtyere
 605 *whiche*—which

606 *wil[e]*—wol
lyzter—lyhtere
þilk[e]—thilke
 607 *harde*—hard
 608 *folowyng*—Flowyng
wore—wexen
 610 *esier*—esyere
 612 *beme*—beemes
seyne—seyn
 614 *hys*—hise

614 *refuse*—refusen
 615 after *hem* C. adds [3.
 corn]
lete hym gon (MS. *gone*)—
 lat hym gon
 616 *or*—of
wilt gadre—wolt gadery
 618 *felde*—feeld
felnesse—felnesses
 619 *hyzt*—hyhte

If you wish for
wine in autumn
let the tendrils of
the vine be free
in the spring.

wolt vsen grapes ne seke þou nat wip a glotonus hande
to streine *and* presse þe stalkes of þe vine in þe first
somer sesoun. for bachus þe god of wyne hap raper

623 ȝeuen his ȝiftes to autumnþne þe latter ende of somer.

[* fol. 8.]
To every work
God assigns a
proper time,
nor suffers any-
thing to pass its
bounds.
Success does not
await him who
departs from the
appointed order
of things.

¶ God tokenip *and* assignep *þe tymes. abyng hem
to her propre offices. ¶ Ne he ne suffreþ not stoundes
whiche þat hym self hap deuided *and* constreined to
be medeled to gidre ¶ And forþi he þat forleteþ
certeyne ordinaunce of doynge by ouerþrowyng wey.
he ne hap no glade issue or ende of hys werkes.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte prose.]

Philosophy pro-
poses to question
Boethius.

Ffirst wolt þou suffre me to touche *and* assaie þe stat
of þi þouȝt by a fewe demaundes. so þat I may
vnderstonde what be þe manere of þi curacioun. ¶ Axe

633 me *quod* .i. atte þi wille what þou wilt. *and* I schal

P. Is the world
governed by
Chance?

answere. ¶ þo saide sche þus. wheþer wenest þou *quod*
sche þat þis worlde be gouerned by foolisshe happes

636 *and* fortunes. or elles wenest þou þat þer be in it any

B. By no means.
The Creator pre-
sides over his
own works.

gouernement of resoun. Certes *quod* .i. ne trowe not
in no manere þat so certeyne þinges scholde be moeued
by fortunouse fortune. but I wot wel þat god maker

640 *and* mayster is gouernour of þis werk. Ne neuer nas

I shall never
swerve from this
opinion.

ȝit day þat myȝt[e] putte me oute of þe soþenesse of
þat sentence. ¶ So is it *quod* sche. for þe same þing

643 songe þou a lytel here byforne *and* byweyledest *and*

P. Yes! Thou
didst say as much
when thou didst
declare man
alone to be
destitute of
divine care.
Still thou seemest
to labour under
some defect even
in this conviction.

byweppest. þat only men weren put oute of þe cure of
god. ¶ For of alle oþer þinges þou ne doutest nat

þat þei nere gouerned by reson. but how (.i. pape.).

I wondre gretly certes whi þat þou art seek. siþen þou
art put in to so holesom a sentence. but lat vs seken

620 hande—hond
622 hap—MS. hape
625 her propre—heere pro-
pres
not—nat the
626 hap—MS. hape
627 he medeled—hen I-medled
628 certeyne—certeyn

629 hap—MS. hape
630 wolt þou—woltow
stat—estat
633 atte—at
wilt—wolt
635 worlde—world
foolisshe—foolyssh
636 fortunes—fortunows

638 scholde—sholden
639 wot—MS. wote, C. woot
641 myȝt[e] putte—myhteput
644 put—MS. putte
645 doutest—dowdest
646 how—owh
647 seek siþen—syke syn
648 put—MS. putte, C. put

depper. I coniecte þat þere lakkeþ I not what. but 649
sey me þis. siþen þat þou ne doutest nat þat þis worlde
be gouerned by god ¶ wiþ swyeeche gouernailes takest
þou hede þat it is gouerned. ¶ vineþ *quod* .I. knowe 652
.I. þe sentence of þi questioun. so þat I ne may nat
zit answeren to þi demaundes. ¶ I nas nat deceined
quod sche þat þere ne faileþ sunnwhat. by whiche þe
maladie of *perturbacioun* is crept in to þi þouzt. so
as þe strengþe of þe paleys schynnyng is open. ¶ But
seye me þis remembrest þou ouzt what is þe ende of
þi þinges. whider þat þe entencioun of al kynde tendep.
¶ I haue herd told it somtyme *quod* .I. but drery- 660
nesse hap dulled my memorie. ¶ Certys *quod* sche
þou wost wel whennes þat alle þinges ben comen *and* 662
proceded. I wot wel *quod* .I. *and* answered[e] þat
god is þe bygynnyng of al. ¶ And how may þis be
quod sche þat siþen þou knowest þe bygynnyng of
þinges. þat þou ne knowest not what is þe endyng of
þinges. but swiche ben þe customes of *perturbaciouns*. 667
and þis power þei han. þat þei may moeue a man fro
hys place. þat is to seyne from þe stablenes *and* per-
feccioun of hys knowyng. but certys þei may not al
arace hym ne alyene hym in al. ¶ But I wolde þat
þou woldest answer to þis. ¶ Remembrest þou þat
þou art a man ¶ Boice. ¶ Whi scholde I nat remem-
bre þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle
me þan *quod* sche what þing is a man. ¶ Axest not
me *quod* I. wheþir þat be a resonable best mortel. I
wot wel *and* I confesse wel þat I am it. ¶ Wistest
þou neuer zit þat þou were ony oþer þing *quod* she.

Tell me how the
world is
governed.

B. I do not
thoroughly com-
prehend your
question.

P. I was not
deceived, then,
when I said
there was some
defect in thy
sentiment.

Tell me what is
the chief end of
all things; and
whither all
things tend.

B. God is the
beginning of all
things.

P. How, then, art
thou ignorant of
their end?

But it is the
nature of these
perturbations
(which thou
endurest) to un-
settle men's
minds.

Dost thou re-
member that
thou art a man?

B. Certainly I do.

P. What is man?

B. If you ask me
whether I am a
rational and
mortal creature,
I know and con-
fess I am.

P. But dost thou
not know that
thou art more
than this?

649 *depper*—deppere
not what—not nere what
650 *siþen*—syn
worlde—world
651 *takest þou*—takestow
652 *seye*—sey
remembrest þou — re-
membrest how
ouzt—omitted
659 *al*—alle

660 *herd told*—MS. herde
tolde
herd told it—herd yt toold
661 *hap*—MS. haþe
663 *proceded*—procedeth
answered[e]—answerede
664 *þe*—omitted
al—alle
665 *siþen*—syn
668 *fro*—owl of

669 *seyne from*—seyne fro
672 *Remembrest þou*—Re-
membrest how
674 *Maiste þou*—Mayst how
675 *þan*—þanne
þing—thinge
Arest—Axestow
677 *Wistest þou*—wystest.
how
678 *þing*—thinge

- B. No. No *quod* .I. now wot I *quod* she oþer cause of þi
680 maladie *and* þat ryȝt grete ¶ þou hast left forto
P. Now I know the principal
cause of thy dis-
temper.
683 knowe þi self what þou art. þoruȝ whiche I haue pley-
nelyche knowen þe cause of þi maladie. or ellis þe
entre of recoueryng of þin hele. ¶ Forwhy for þou
Thou hast lost
the knowledge of
thyself,
art confounded wiþ forȝetyng of þi self. forþi sorwest
þou þat þou art exiled of þi *propre* goodes. ¶ And
thou knowest not
the end of things,
and hast tor-
gotten how the
world is
gouerned.
for þou ne wost what is þe ende of þinges. for[þi] demest
[þou] þat felonous *and* wikked men ben myȝty *and* weleful
for þou hast forȝeten by whiche gouvernementȝ þe worlde
689 is gonerned. ¶ Forþi wenest þou þat þise mutaciouns
of fortune fleten wiþ outen *gouernour*. þise ben grete
causes not oonly to maladie. but certes grete causes to
deep ¶ But I þanke þe auctour *and* þe makere of
heele þat nature haþ not al forȝeten þe. *and* I haue
694 g[r]ete norissinges of þi hele. *and* þat is þe soþe sen-
tence of *gouernaunce* of þe worlde. þat þou bylenest
þat þe *gouernynge* of it nis nat subgit ne vnderput
to þe folie *of þise happes auenterouses. but to þe
resoun of god ¶ And þer fore doute þe noþing. For
of þis litel spark þine heet of lijf schal shine. ¶ But
700 for as muche as it is not tyme ȝitte of fastere remedies
¶ And þe nature of þouȝtes disseiued is þis þat as ofte
as þei casten aweye soþe opyniouns: þei cloþen hem in
fals[e] opyniouns. [of whiche false opyniouns] þederknesse
of *perturbacioun* wexeþ vp. þat comfoundeþ þe verray
insyȝt. *and* þat derkenes schal .I. say somwhat to
maken þinne *and* wayk by lyȝt *and* meenelyche re-
medies. so þat after þat þe derknes of desseyuyng
desyrynges is don away. þou mow[e] knowe þe schyn-
yng of verray lyȝt.

680 *hast left*—MS. haste
left, C. hast left
681 *knowe*—known
pleynelyche knowen—
pleynly fwonde [=]
founde]
684 *sorwest þou*—sorwistow
686 *for[þi] demest [þou]*—
For thy demesthow
687 *wikked* MS. wilked. C.

wykkyd
688 *world*—world
689 *wenest þou*—wenestow
690 *outen*—owte
693 *haþ*—MS. haþe
al—alle
694 *þi*—thin
696 *vnderput*—vndyrputte
697 *to* 2 —omitted
698 *fore*—for

698 *noþing*—noþinge
699 *spark þine heet*—sparke
700 *muche*—meche [thin hete
702 *awaye*—away
703 [*of*—*opyniouns*—]—from
705 *insyȝt*—insyhte [C.
say—assaye
706 *lyȝt*—lyhte
708 *don*—MS. done
mow[e]—mowe

NUBIBUS ATRIS CONDITA.

ÞE sterres couered wip blak[e] cloudes ne mowen
geten a donn no lyzt. 3if þe trouble wynde þat
hyzt auster stormyng *and* walwyng þe see medleþ þe
heete þat is to seyne þe boylyng vp from þe botme 713

[The seuende
Metr.]
Black clouds
obscure the light
of the stars.

¶ þe wawes þat somtyme weren clere as glas *and*
lyke to þe fair[e] bryzt[e] dayes wipstant anon þe
syztes of men. by þe filþe *and* ordure þat is resolved.
and þe fletyng streme þat royleþ down dyuersely fro
heyze mountaignes is arestid *and* resisted ofte tyme
by þe encountryng of a stoon þat is departid *and* 719

If the south wind
renders the sea
tempestuous, the
waves, fouled
with mud, will
lose their glassy
clearness.

fallen from some roche. ¶ And forþi yif þou wilt
loken *and* demen soþe wip clere lyzt. *and* holde þe
weye wip a ryzt pape. ¶ Weyue þou ioie. drif fro þe
drede. fleme þou hope. ne lat no sorwe aproche. þat is
to sein lat noon of þise four passiouns ouer come þe.
or blynde þe. for cloudy *and* dirke is þilk þouzt *and*
bounde with bridles. where as þise þinges regnen. 726

If thou wouldst
see truth by the
clearest light,
pursue the path
of right.
Away with joy,
fear, hope, and
sorrow.

Let none of these
passions cloud
thy mind.
Where these
things control,
the soul is bound
by strong fetters.

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

After þis she stynte a litel. and after þat she hadde
gadred by atempre stillenesse myn attencioun she 728
seide þus. ¶ As who so myzt[e] seye þus. After þise
þinges she stynt[e] a lytel. *and* whanne she aper-
ceiued[e] by atempre stillenesse þat I was ententif to
herkene hire. she bygan to speke in þis wyse. ¶ Yif 732

[The fyrst prose.]

710 *blak[e]*—blake

712 *stormyng*—turnyng

713 *from*—fro

714 *somtyme*—whilom

715 *lyke*—lyk

fair[e]—wipstant (MS.
wipstante)—fayre cleere
dayes *and* brihte with-
stand

716 *syztes*—syhtes

717 *streme*—strem

718 *heyze*—hy

720 *from some*—fram som
wilt—wolt

721 *soþe*—soth

clere—cleer

holde—holden

722 *weye*—wey

722 *pape*—paath

724 *come*—comen

725 *blynde*—blende

þilk—þilke

727 *she* (2)—I

729 *myzt[e] seye*—myhte seyn

730 *stynt[e]*—stynte

732 *hire*—here

- 733 I *quod* she haue vnderstonden *and* knowe vtterly þe
Thou art, she
says, affected by
the loss of thy
former fortune. causes *and* þe habit of þi maladie. þou languissed *and*
It hath perverted
thy faculties.
I am well ac-
quainted with all
the wiles of that
Prodigy i. e.
Fortune. art deflected for talent *and* desijr of þi raper fortune.
- 736 ¶ She þat ilke fortune only þat is chaanged as þou
Though she has
left thee, thou
hast not lost any-
thing of beauty
or of worth. finest to þe ward. haþ *peruerted* þe clerenesse *and* þe
astat of þi corage. ¶ I vnderstonde þe felefolde
colour *and* deceites of þilke merueillous monstre for-
tune. and how she vseþ ful flatryng familiarite wip hem
- 741 þat she enforceþ to bygyle. so longe til þat she con-
founde wip vnsuffreable sorwe hem þat she haþ left
- 743 in despeir vnpurueyed. ¶ and if þou remembrest wel
þe kynde þe maners *and* þe desert of þilke fortune. þow
shalt wel knowe as in hir þou neuer ne haddest ne
hast ylost any fair þing. But as I trowe I shal not
- 747 gretly trauaile to don þe remembren of þise þinges.
Thou wert once
proof against her
allurements. ¶ For þou were wont to hurtlen [*and* despysen] hir
wip manly wordes whan she was blaundissinge *and*
presente *and* pursewedest hir wip sentences þat were
- 751 drawen oute of myne entre. þat is to seyne out of
myn *informacioun* ¶ But no sudeyne mutacioun ne
bytideþ nat wip outhen a maner chaungyng of curages.
and so is it byfallen þat þou art departed a litel fro
þe pees of þi þouȝt. but now is tyme þat þou drynke
and atast[c] some softe *and* delitable þinges. so þat whan
þei ben entred wip inne þe. it mow make weye to
strenger drynkes of medycynes. ¶ Com nowe furþe
þerfore þe suasioun of swetnesse Rethoryen. whiche
þat goþ oonly þe ryȝt wey whil she forsakeþ not myne
estatutz. ¶ And wip Rethorice com forþe musice a
- 762 damoisel of oure house þat syngeþ now lyȝter moedes

733 *knowe vtterly*—knownen
owtrelly
734 *languissed*—languyssest
737 *haþ*—MS. haþe
738 *astat*—estat
felefolde—felefold
739 *colour*—colours
deceites (MS. decrites) —
deceytes
merueillous—meruayles
742 *haþ*—MS. haþe
743 *if*—yif

746 *any* (MS. my)—any
þing—þinge
747 *trauaile*—travaylen
don—do
remembren of—remenbre
on
748 [*and despysen*—from C.
749 *was*—omitted
750 *were*—weren
751 *myne*—myn
seyne—sayn
752 *sudeyne*—sodeyn

753 *outhen*—owte
757 *inne*—in
mow — *weye* — mowe
maken wey
758 *strenger*—strengere
Com nowe furþe — MS.
Come; C. Com now forth
760 *goþ*—MS. goþe
761 *com*—MS. come, C. com
762 *house*—hows
lyȝter—lyhtere

or *prolaciouns* now heuyer. *what ayleþ þe man. what [* fol. 9.]
 is it þat hap east þe in to murnyng *and* in to wepyng. 764
 I trow[e] þat þou hast sen some newe þing *and* un-
 couþe. ¶ Þou wenest þat fortune be chaunged azeins Thou thinkest
 þe ¶ But þou wenest wrong. yif þou [þat] wene. that Fortune is
 Alwey þo ben hire maners. she hap rapþer [kept] as to thee. changed towards
 þe ward hire propre stablenes in þe chaungyng of hyre But thou art
 self. ¶ Ryȝt swyche was she whan she flatered[e] deceived. 768
 þe. *and* desseined[e] þe wiþ vnleueful lykynges of In this misad-
 false welefulnesse. þou hast now knowen *and* ataynt venture of thine
 þe doutous or double visage of pilke blynde goddesse she hath pre-
 fortune. ¶ She þat ȝit couereþ hir *and* wympleþ hir served her con-
 to oþer folk. hap shewed hir enerydel to þe. stancy in
 ¶ Ȝif changing.
 þou approuest hir *and* þenkest þat she is good. vse 772
 hir maners *and* pleyne þe nat. ¶ And if þou agrisest You have seen
 hir fals[e] trecherie. dispise *and* cast awaye hir the double face
 pleyeþ so harmefully. for she þat is now cause of of this blind
 myche sorwe to þe. sholde be to þe cause of pees *and* divinity.
 [of] ioie. ¶ she hap forsaken þe forsoþe. þe whiche 776
 þat neuer man may be syker þat she ne shal forsake If thou dost
 hym. *Glose.* ¶ But napeles some bookes han þe text abhor her perfidy
 þus. For soþe she hap forsaken þe ne þer nis no man cast her off, for
 syker þat she ne hap not forsaken. ¶ Holdest þou her sports are
 þan pilke welefulnesse *precieuse* to þe þat shal passen. dangerous. 780
and is present fortune derworpi to þe. whiche þat nis Is the attendace
 not feiþful forto dwelle. *and* whan she goþ awaye þat of Fortune so dear
 she bryngeþ a wyȝt in sorwe ¶ For syn she may nat to thee, whose
 be wiþholden at a mans wille. she makeþ hym a wreeche stay is so uncer-
 when she departeþ fro hym. ¶ What oþer þing is such grief? 791

763 *prolaciouns* — probasy-
 ons
heuyer—heuyere
ayleþ—eyleth
 765 *trow[e]*—trowe
sen—MS. sene, C. seyn
some—som
þing—thinge
uncouþe—vnkowth
 766 *azeins*—ayein
 767 *wenest*—weenes
 [þat]—C. that
 768 *hap*—MS. haþe
 [kept]—from C.

769 *stabilenes* in þe—stabyl-
 nesse standeth in the
 770 *swyche*—swich
 771 *vnleueful*—vnlefful
 775 *hap*—MS. had, C. hat
 776 *good*—MS. goode, C. god
 777 *agrisest*—MS. agrised, C.
 agrysyst
 778 *fals[e]*—false
 780 *myche*—mochel
 781 [of]—from C.
hap—MS. haþe
 783 *text*—texte
 784 *hap*—MS. haþe

785 *forsaken*—forsake
Holdest þou—holdestow
 786 *þan*—thanne
precieuse—presyes
 787 *derworpi*—dereworthe
whiche—which
 788 *feiþful*—feythfull
goþ—MS. goþe
awaye—away
 790 *mans*—mannys
 791 *when*—wan
þing—thinge

What is she
(Fortune) but the
presage of future
calamity?

flitting fortune but a manere shewyng of wrychednesse
þat is to comen. ne it ne suffriþ nat oo[n]ly to loken

794 of þing þat is present byforne þe eyen of man. but
wisdom lokep *and* mesureþ þe ende of þinges. *and* þe

796 same chaungyng from one to an oþer. þat is to seyne

Her mutability
should make men
neither fear her
threats nor desire
her favours.

fro aduersite to prosperite makeþ þat þe manaces of
fortune ne ben not forto dreden ne þe flatrynges of
hir to ben desired. ¶ þus atte þe last it byhoueþ þe

to suffren wiþ euene wille in pacience al þat is don

801 inwiþ þe floor of fortune. þat is to seyne in þis worlde.

If you submit to
her yoke you
must patiently
endure her
inlictions.

¶ Syþen þou hast oones put þi nekke vnder þe ȝokke
of hir. for if þou wilt write a lawe of wendying *and* of
dwellying to fortune whiche þat þou hast chosen frely

805 to be þi lady ¶ Art þou nat wrongful in þat *and*

Impatience will
only embitter
your loss.

makest fortune wroþe *and* aspere by þin inpacience.

and ȝit þou mayst not chaungen hir. ¶ Yif þou com-

You cannot
choose your port
if you leave your
vessel to the
mercy of the
winds.

mittest [*and*] bitakest þi sayles to þe wynde. þou shalt
be shouen not þider þat þou woldest(:) but whider þat
þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe

811 feldes þou sholdest haue in mynde þat þe ȝeres ben

You have given
yourself up to
Fortune; it be-
comes you there-
fore to obey her
commands.

oþer while plenteuous *and* oþer while bareyne. ¶ þou
hast bytaken þiself to þe gouernaunce of fortune.

and forþi it byhoueþ þe to ben obeisaunt to þe manere

Would you stop
the rolling of her
wheel?

of þi lady. and enforceest þou þe to aresten or wiþ-
stonden þe swyftnesse *and* þe sweyes of hir tournyng

Fool! if Fortune
once became
stable she would
cease to exist.

whele. ¶ O þou fool of alle mortel fooles if fortune
bygan to dwelle stable. she cessed[e] þan to ben fortune.

793 *suffriþ*—suffiseth
794 *of þing*—on thyng
byforne—MS. byforne by-
forne

man—a man

795 *mesureþ*—amesureth

796 *from one*—fram oon

seyne—seyn

797 *fro*—from

to—into

799 *atte þe last*—at the laste

801 *seyne*—seyn
worlde—world

802 *Syþen*—Syn
ȝokke—yoke

803 *if*—yif

write—wryten

804 *whiche*—which

805 *lady*—ladye

Art þou—Artow

806 *wroþe*—wroth

þin—thine

807 *chaungen*—chaunge

808 [*and*]—from C.

809 *þider*—thedyr

whider—whedyr

811 *haue*—han

814 *manere*—maneres

815 *and*—omitted

wiþstonden—withholden

816 *sweyes*—sweyȝ

818 *cesed[e]*—cesede

HEC CUM SUPERBA.

Whan fortune wiþ a proude ryzt hande haþ turnid
 hir chaungyng stoundes she fareþ lyke þe maners
 of þe boillyng eurippe. *Glose.* Eurippe is an arme of
 þe see þat ebbith *and* flowiþ. *and* somtyme þe streme
 is on one syde *and* somtyme on þat oþer. *Texte* ¶ She
 cruel fortune kasteþ adoune kynges þat somtyme weren
 ydred. *and* she deceiuable enhaunseth vp þe humble
 chere of hym þat is discomfited. *and* she neyþer hereþ
 ne reecheþ of wrecched[e] wepynges. *and* she is so harde
 þat she lauzeþ *and* seorneþ þe wepyng of hem þe whiche
 she haþ makid wepe wiþ hir free wille. ¶ þus she
 pleyeþ *and* þus she preueþ hir strengþe *and* sheweþ a
 grete wondre to alle hir seruauþt. ¶ Yif þat a wyzt
 is seyn weleful *and* ouerþrowe in an houre. 822

[The fyrst metur.
 Fortune is as in-
 constant as the
 ebb and flow of
 Euripus.

She hurls kings
 from their
 thrones, and
 exalts the cap-
 tive.

She turns a deaf
 ear to the tears
 and cries of the
 wretched.

Thus she sports
 and boasts her
 power and pre-
 sents a marvel
 to her servants
 if, in the space of
 an hour, a man is
 hurled from
 happiness into
 adversity.

VELLEM AUTEM PAUCA.

¶ Certis I wolde plete wiþ þee a fewe þinges vsynge
 þe wordes of fortune tak heede now þi self. yif þat
 she axeþ ryzt. * ¶ O þou man wher fore makest þou
 me gilty by þine euerydayes pleynynges. what wronges
 haue I don þe. what goodes haue I byreft þe þat weren
 þine. stryf or plete wiþ me by fore what iuge þat þou
 wilt of þe possessioun of rychesse or of dignites. ¶ And
 yif þou maist shewe me þat euer any mortal man haþ
 receyued any of þese þinges to ben his in propre. þan
 wol I graunt[e] frely þat [alle] þilke þinges weren þine
 whiche þat þou axest. ¶ Whan þat nature brouzt[e] þe
 forþe out of þi moder wombe. I receyued[e] þe naked

[The secunde
 prose.]
 Philosophy ex-
 postulates with
 [fol. 9 b.]
 Boethius in the
 name of Fortune.
 Why do you
 accuse me (For-
 tune) as guilty?
 What goods or
 advantages have
 I deprived you
 of?
 840
 Can you prove
 that ever any
 man had a fixed
 property in his
 riches?
 You came naked
 into the world,

819 *proude*—prowd
hande—hand
haþ—MS. haþe
820 *lyke*—lik
821 *arme*—arm
822 *strene*—strem
823 *one*—o
824 *adoune*—adown
somtyme—whilom
825 *ydred* (MS. *ydredde*)—
humble—vmbile [ydrad
827 *reecheþ*—rekkeþ

827 *wrecched[e]*—wrecchede
harde—hard
828 *lauzeþ*—lyssheth
weping—wepynges
830 *sirengþe*—strengthes
833 *plete*—pleten
834 *tak*—MS. take, C. tak
835 *makest þou*—makes thow
836 *wronges*—wronge
837 *don*—MS. done, C. don
byreft—MS. byrefte, C.
byreft

838 *stryf*—MS. stryue, C. stryft
plete—pleten
by fore—by forn
839 *wilt*—wolt
rychesse—rychesses
840 *shewe*—shewyn
euer—euere
haþ—MS. haþe
841 *þese*—tho
his—hise
842 *graunt[e]*—graunte
[alle]—from C.

and I cherished
you

and nedly of al þing. *and* I norysshed[e] þe wip my
rychesse. *and* was redy *and* ententif þou3 my fauour to

847 sustene þe. ¶ And þat makeþ þe now impacient azeins

and encompassed
you with
affluence
Now that I have
a mind to with-
draw my boon y,
be thankful and
complain not

me. *and* I envirounde þe wip al þe habundaunce *and*
shinyng of al goodes þat ben in my ry3t. ¶ Now it
lykeþ me to wip drawe myne hande. þou hast had grace
as he þat hap vsed of foreyne goodes. þou hast no ry3t to
pleyne þe. as þou3 þou haddest vtterly lorn alle þi

853 þinges. whi pleynest þou þan. I haue don þe no wrong.

Riches and
honours are s-
b-
pet to me.
They are my
servants, and
come and go with
me.

Rieches honoures *and* swyche oþer þinges ben of my
ry3t. ¶ My seruantes knowen me for hir lady. þei
comen wip me *and* departen whan I wende. I dar wel
affermen hardyly. þat yif þo þinges of whiche þou

858 pleynest þat þou hast forlorn hadde ben þine. þou ne

Shall I alone be
forbidden to use
my own right?
Doth not heaven
give us sunny
days and obscure
the same with
dark nights?
Is not the earth
covered with
frost as well as
with flowers?

haddest not lorn hem. ¶ shal I þan only be defended
to vse my ry3t. ¶ Certis it is leueful to þe heuene to
make clere dayes. *and* after þat to keuere þe same dayes
wip derke ny3tes. ¶ þe erþe hap eke leue to appaiaile
þe visage of þe erþe now with floures *and* now wip
fruyt. *and* to eonfounde hem somtyme wip raynes *and*

865 wip coldes. ¶ þe see hap eke hys ry3t to be som-

The sea some-
times appears
calm, and at
other times
terrifies us with
its tempestuous
waves.

tyme calme *and* blaundyshing wip smoþe water. *and*
somtyme to be horrible wip wawes *and* wip tempestes.

Shall I be bound
to constancy by
the covetousness
of men?

¶ But þe couetyse of men þat may not be staunched
shal it bynde me to be stedfast. syn þat stedfastnesse
is vnkouþ to my maneres. ¶ Swyche is my strengþe.

871 *and* þis pley. I pley[e] continuely. I tourne þe whirlyng

I turn my rolling
wheel and amuse
myself with
exalting what

whele wip þe tournyng cercle ¶ I am glade to chaunge
þe lowest to þe heyeste. *and* þe heyest to þe loweste.

845 *al þing*—alle thinges
norysshed[e]—noryssede

846 *rychesse*—rychesses

848, 849 *al*—alle

848 *habundaunce*—abound-
aunce

850 *wip* — *hande* — with-
drawen myn hand

had—MS. hadde, C. had

851 *hap*—MS. haþe

852 *vtterly*—outruly

lorn — MS. lorne, C. for
lorn

853 *don*—MS. done, C. don

854 *Rieches*—Rychesses

858 *forlorn*—MS. forlorne,
C. forlorn

859 *lorn*—MS. lorne, C. lorn

860 *vse*—vsen

861 *keuere þe*—coeueryn tho

862 *derke*—dirk

erþe—yer

hap—MS. haþe

864 *eonfounde*—confownden

865 *hap*—MS. haþe

866 *calme*—kalm

867 (2nd *wip*)—omitted

869 *stedfast*—stidefast
stedfastnesse — stidefast-
nesse

870 *vnkouþ*—MS. vnkouþe,
C. vnkowth

Swyche—Swych

871 *pley[e]*—pleye

872 *whele*—wheel

glade—glad

chaunge—chaungyn

worþe vp yif þou wilt. so it be by þis lawe. þat þou
ne holde not þat I do þe wronge þouȝ þou descende
doun whanne resoun of my pleye axep it. Wost þou
not how Cresus kyng of lyndens of whiche kyng Cirus
was ful sore agast a litel byforne þat þis rewlyche
Cresus was cauȝt of Cirus *and* lad to þe fjr to be
brent. but þat a reyne descended[e] doun from heuene
þat rescowed[e] hym ¶ And is it out of þi mynde how
þat Paulus consul of Rome whan he hadde take þe
kyng of perciens weep piton[s]ly for þe captiuitee of þe
self[e] kyng. What oþer þinges bywaylen þe criinges of
Tragedies. but only þe dedes of fortune. þat wiþ an
vnwar stroke ouerturnep þe realmes of grete nobley
¶ *Glose.* Tragedie is to seyne a dite of a prosperite for
a tyme þat endip in wretchednesse. Leredest nat þou
in grek whan þou were ȝonge þat in þe entre or in þe
seler of Iuppiter þer ben couched two tunnes. þat on
is ful of good þat oþer is ful of harme. ¶ What ryȝt
hast þou to pleyne. yif þou hast taken more plenteuously
of þe goode syde þat is to seyne of my rychesse *and*
prosperites. *and* what eke. yif I be nat departed fro þe.
What eke. yif my mutabilitee ȝiueþ þe ryȝtful cause of
hope to han ȝit better þinges. ¶ Napeles desmaie þe
nat in þi þouȝt. and þou þat art put in comune realme
of alle : ne desir[e] nat to lyue by þine oonly propre ryȝt.

was low, and
bringing down
what was high.
Ascend if you
will, but come
down when my
sport requires it.

878

Know you not
the history of
Cresus and of
Paulus Æmilius ?

What else does
the weeping
muse of Tragedy
deplore but the
overthrow of
kingdoms by
the indiscrimi-
nate strokes of
Fortune ?

Did you not learn
whilst a youth,
that at the gates
of Jove's palace
stand two vessels,
one full of bless-
ings, the other of
woes ?

What if you have
drunk too deep of
the first vessel ?

894

My mutability
gives thee hope
of happier days.

Desire not to be
exempted from
the vicissitudes of
humanity.

SI QUANTAS RAPIDIS.

þouȝ plentee þat is goddessse of ryches hielde adoun
wiþ ful horn. *and* wiþdrawep nat hir hand. ¶ As
many recches as þe see turnep vpwardes sandes whan it

[the secunde
metur.]

Though Plenty,
from her teeming
horn, poured
down as many

874 *worþe*—worth875 *wilt*—wolt876 *doun*—adoun877 *whanne*—wan878 *pleye*—pley879 *Wost þou*—wistesthow880 *kyng* (1)—the kyng881 *lyndens*—lydyens882 *byforne*—byforn883 *reyne descended[e]*—884 *rayn*—dessendede885 *from*—fro886 *rescowed[e]*—rescowede887 *take*—takyn888 *an*—a889 *þe*—omitted890 *seyne*—seyn891 *tunnes*—tonnes892 *harme*—harn893 *hast þou*—hasthow894 *seyne*—seyn895 *rychesse*—rycheses896 *I be nat*—I ne be nat al897 *better*—betere898 *lyue*—lyuen899 *þine*—thin900 *ryches*—rycheses901 *recches*—rycheses902 *rpwardes*—vpward

riches on the
world as there
are sands on the
sea-shore, or
stars in heaven,
mankind would
not cease to com-
plain.
[* 101. 10]

Though Heaven
may grant
every desire, they
will still cry for
more.

What rein can
restrain unbound-
ed avarice?

He who thinks
himself poor,
though he be
rich, doth truly
labour under
poverty.

is moeved wip rauysshing blastes. or ellys as many
ryeches as þer shynen bryzt[e] sterres on heuene on þe
sterry nyzt. 3it for al þat mankynde nolde not cesce to
wope wrecched[e] pleyntes. ¶ And al be it so *þat
906 god receyueþ gladly her prayers *and* 3eueþ hem as ful
large muche golde *and* apparaileþ coueytous folk wip
noble or clere honours. 3it semeþ hem haue I-gete no-
þing. but alwey her cruel ravyne deuourynge al þat þei
910 han geten shewip oþer gapinges. þat is to seye gapen
and desiren 3it after moo rychesse. ¶ What brideles
myzten wipholde to any certeyne ende þe desordene
coueitise of men ¶ Whan euere þe raper þat it fletip in
large 3iftis: þe more ay brenneþ in hem þe þrest of
hauyng. ¶ Certis he þat quakyng *and* dredeful wenep
916 hym seluen nedly. he ne lyueþ neuere mo ryche.

HIS IGITUR SI PRO SE.

The thrydde
prose.]
If Fortune spake
thus to you, you
could not defend
your complaint.

B. What you
have said is very
specious, but
such discourses
are only sweet
while they strike
our ears.
They cannot
efface the deep
impressions that
misery has made
in the heart.

þerfore yif þat fortune spake wip þe for hir self in
þis manere. For soþe þou ne haddest [nat] what
þou myztest answeere. and if þou hast any þing wher-
wip. þou mayist ryztfully tellen þi compleynt. ¶ It
921 byhoneþ þe to shewen it. *and* .I. wol 3eue þe space to
tellen it. ¶ Certeynely *quod* I þan þise ben faire
þinges *and* enoyntid wip hony swetnesse of rethorike
and musike. *and* only while þei ben herd þei ben de-
licieuse. ¶ But to wrecches is a deppere felyng of
harme. þis is to seyn þat wrecches felen þe harmes þat
þei suffren more greuously þan þe remedies or þe delites
928 of þise wordes mowe gladen or comforten hem. so þat

902 *rauysshing*—rauys synge
903 *ryeches*—rycheses
 bryzt[e]—bryhte
 on 1—in
904 *nyzt*—nyhtes
905 *wope wrecched[e]*—wepe
 wrecchede
906 *her*—hir
 ful—fool
907 *muche*—meche
 folk—men

908 *haue*—hanen
 I-gete—I-getyn
909 *her*—hir
910 *seye*—seyn
911 *rychesse*—rycheses
912 *wipholde*—wytholden
 certeyne—certeyn
914 *þrest*—thurst
915 *dredeful*—dredful
916 *lyueþ*—leueth
918 [*nat*]—from C.

919 *if*—yif
920 *mayist*—mayst
 tellen—defendyn
921 *3eue*—yeuyn
922 *þan*—thanne
 ben—bet (= beth)
923 *swetnesse*—swetenesse
924 *while*—whil
 herd—MS. herde
926 *harme*—harm
928 *mowe*—mowen

whan þise þinges stynten forto soun[e] in eres. þe sorwe 929

þat is inset greneþ þe þouzt. Ryzt so is it *quod* she.

¶ For þise ne ben ȝit none remedies of þi maladie. but

þei ben a manere norissinges of þi sorwe ȝit rebel

azeyne þi curacionn. ¶ For whan þat tyme is. I shal

moue swiche þinges þat percen hem self depe. ¶ But

napeles þat þou shalt not wilne to leten þi self a

wrecche. ¶ Hast þou forȝeten þe noumbre *and* þe

manere of þi welefulnesse. I holde me stille how þat

þe souerayn men of þe Citee token þe in cure *and*

kepyng whan þou were orphelyn of fadir *and* modir.

and were chosen in affinite of princes of þe Citee.

¶ And þou bygunne raper to ben leef *and* deere þan 941

forto ben a neyȝbour. þe whiche þing is þe most pre-

ciousse kynde of any propinquitee or aliaunce þat may

ben. ¶ Who is it þat ne seide þou nere ryzt weleful 944

wip so grete a nobley of þi fadres in lawe. ¶ *And* wip

þe chastite of þi wijf. *and* wip þe oportunitie *and*

noblesse of þi masculyn children. þat is to seyne þi

sones *and* ouer al þis me lyst to passe of comune þinges. 948

¶ How þou haddest in þi þouzt dignitees þat weren

warned to olde men. but it deliteþ me to comen now to

þe singuler vphepyng of þi welefulnesse. ¶ Yif any

fruyt of mortal þinges may han any weyȝte or price of 952

welefulnesse. ¶ Myȝtest þou euere forȝeten for any

charge of harme þat myȝt[e] byfallen. þe remembraunce

of þilke day þat þou sey[e] þi two sones maked con-

seillers. *and* ylad to gidre from þin house vndir so gret

assemble of senatours. *and* vndir þe blyþenesse of poeple. 957

and whan þou say[e] hem sette in þe court in her

P. So it is indeed; for my arguments are not designed as remedies, but as lenitives only.

When time serves, I will administer those things that shall reach the seat of your disease.

But you are not among the number of the wretched.

I shall not speak of your happiness in being provided for (in your orphanage) by the chief men of the city;

nor of your noble alliance with Festus and Symmachus;

nor of your virtuous wife, and many sons.

929 *soun[e]*—sowne

930 *inset*—MS. *insette*, C. inset

932 *sorwe*—sorwes

933 *azeyne*—ayein

934 *moue swiche*—moene swych

938 *souerayn*—souerane

942 *neyȝbour*—neysshebour

944 *nere*—were

945 *nobley*—nobleye

fadres—fadyr-is

947 *seyne*—seyn

948 *lyst*—lyste

passe of—passen the

949 *þouzt*—yowthe

950 *warned*—werned

952 *fruyt*—frute

price—pris

953 *Myȝtest þou*—myhtes-

thow

954 *harme*—harm

myȝt[e] byfallen—myhte befall

955 *sey[e]*—saye

956 *from*—fro

gret—MS. grete, C. gret

958 *say[e]*—saye

sette—set

her—beere

When in the circus you satisfied the expectant multitude with a triumphal largess?

By your expressions you flattered Fortune, and obtained from her a gift which never before fell to any private person.

Will you therefore call Fortune to account? She now begins, I own, to look unkindly on you; but if you consider the number of your blessings, * [fol. 106.] you must confess that you are still happy.

These evils that you suffer are but transitory.

Can there be any stability in human affairs, when the life of man is exposed to dissolution every hour?

The last day of life puts an end to Prosperity.

What matters it then, whether you by death leave it, or it Fortune by flight doth leave you?

961 *bytweix*—bytwyen
962 *hyzt*—hihte
963 *of* (1)—of the
 about—abowten
964 *wip*—with so
965 *zaue*—MS. þan, C. yaue
 of—to
966 *seyne*—seyn
967 *accoied[e]*—acoyede
968 *norsshed[e]*—noryssede
 owen—owne
 þou — *of* — *thow* bar
 away of

chaires of dignites. ¶ Þou rethorien or pronouncere of kynges preysinges, deseruedest glorie of wit and of eloquence, whan þou sitting bytwix þi two sones con-seillers in þe place þat hyzt Circo, and fulfildest þe
963 abydyng of multitude of poeple þat was sprad about þe wip large praysynge and laude as men syngen in victories. þo 3aue þou wordes of fortune as I trowe, þat is to seyne, þo felledest þou fortune wip glosynge wordes and desseinedest hir, whan she accoied[e] þe and norsshed[e] þe as hir owen delices. ¶ þou hast
969 had of fortune a 3ifte þat is to seyn swiche gerdoun þat she neu[er]e 3af to preue man ¶ Wilt þou þefore boye a rekenyng wip fortune, she hap now twynkeled first vpon þe wip a wykked eye. ¶ Yif þou considere þe nonumbre and þe manere of þi blysses, and of þi sorwes, * þou maist nat forsake þat þou nart 3it blysful. For if þou þefore wenest þi self nat weleful for þinges
976 þat þo semeden ioyful ben passed. ¶ þer nis nat whi þou sholdest wene þi self a wrecche, for þinges þat now semen soory passen also. ¶ Art þou now comen firste
979 a sodeyne gest in to þe shadowe or tabernacle of þis lijf, or trowest þou þat any stedfastnesse be in mannis þinges. ¶ Whan ofte a swifte houre dissolueþ þe same man, þat is to seyne whan þe soule departiþ fro þe body. For al þou3 þat yelde is þer any feiþ þat fortu-nous þinges willen dwelle, 3it napeles þe last[e] day of a mannis lijf is a manere deef to fortune, and also to pilke þat hap dwelt, and þefore what wenist þou þar recche yif þou forlete hir in deynge or ellys þat she fortune forlete þe in fleenge away.

969 *had*—MS. hadde
 swiche—swich
970 *preue*—pryne
971 *leye*—lye
 hap—MS. hape
972 *wykked*—wyckede
973 *blysses*—blysse
974 *forsake*—forsakyn
 nart—art
 blysful—blyssful
978 *soory*—sorye
 firste—fyrst
979 *sodeyne*—sodeyn

979 *shadowe*—shadwe
980 *stedfastnesse*—stedefast-
981 *swifte*—swyft [nesse
 dissolueþ—dyssoluede
983 *al þou3 þat*—al þat
 thowgh
 fortunous—fortune
984 *willen dwelle*—wolen
 last[e]—laste [dwellyn
986 *hap*—MS. hape
 wenist þou—wcestow
987 *þar recche*—dar recche
988 *away*—away

CUM PRIMO POLO.

Whan phebys þe sonne bygynneþ to spreden his clere- [The iij. Metec.]
 nesse *with* rosene chariettes. þan þe sterre ydimmyd The stars pale be-
 paleþ hir white cheres. by þe flamus of þe sonne þat fore the light of
 ouer comeþ þe sterre lyzt. ¶ þis is to seyn whan þe the rising sun
 sonne is risen þe day sterre wexiþ pale *and* lesiþ hir 993
 lyzt for þe grete bryzt nesse of þe sonne. ¶ Whan þe Westerly winds
 wode wexeþ redy of rosene floures in þe first somer deck the wood
 sesoun þoruþ þe breþe of þe wynde Zephirus þat wexeþ with roses, but
 warme. ¶ Yif þe cloudy wynde anster blowe felliche. easterly winds
 cause their
 þan goþ away þe fayrnesse of þornes. Ofte þe see is beauty to fade.
 clere *and* calme wiþoute moenyng floodes. And ofte Now the sea is
 it is tempestuous.
 þe horrible wynde aquilon moeueþ boylyng tempestes 1000
and ouer whelweþ þe see. ¶ Yif þe forme of þis worlde If all things thus
 is so [zeelde] stable. *and* yif it tourniþ by so many vary, will you
 trust in transitory
 entrechaungynges. wilt þou þan trusten in þe trublynge riches?
 fortunes of men. wilt þou trowen in flittyng goodes. 1004
 It is certeyne *and* establissed by lawe perdurable þat no All here below is
 þing þat is engendred nys stedfast no stable. unstedfast and
 unstable.

TUNC EGO UERA INQUAM.

þAnne seide I þus. O norice of alle uertues þou [The ferthe prose.]
 seist ful soþe. ¶ Ne I may nat forsake þe ryzt[e] B. I cannot deny
 my sudden and
 early prosperity.
 swifte cours of my prosperitee. þat is to seine. þat
 prosperitee ne be comen to me wondir swiftly *and* 1010
 soone. but þis is a þing þat gretly smertiþ me whan it
 remembreþ me. ¶ For in alle aduersitees of fortune þe
 most vnsele kynde of contrariouse fortune is to han
 ben weleful. ¶ But þat þou *quod* she abaist þus þe
 tourment of þi fals[e] opinioun þat maist þou not ryzt- It is the re-
 membrance of former
 happiness that
 adds most to
 man's infelicity.
 P. Recollect that
 you have yet
 much affluence.

989 *his*—hyr
 990 *þan*—thane
 991 *flamus*—flambes
 995 *redy*—rody
 rosene—rosyn
 997 *warme*—warm
 998 *goþ*—MS. goþe, C. goth
 fayrnesse—fayrenesse
 999 *clere*—cleer
 calme—kalm

1000 *wynde*—wynd
 1001 *whelweþ*—welueeth
 1002 [zeelde]—from C.
 1003, 1004 *wilt þou*—wolphow
 1003 *þan*—thane
 trublynge—towmblynge
 1004 *in flittyng*—on flet-
 1005 *It is*—is it [tynge
 1006 *no*—ne
 stable—estable

1008 *soþe*—soth
 Ne I may—Ne I ne may
 1009 *seine*—seyn
 1011 *a*—omitted
 gretly—gretely
 1012 *aduersitees*—aduersyte
 1013 *most*—mooste
 1014 *abaist*—abyest
 1015 *tourment*—torment;
 fals[e]—false

fully blamen ne areten to þinges. as who seiþ for þou hast ȝitte many habundaunces of þinges. ¶ *Textus.*

What you
esteemed most
precious in your
happy days, you
still retain,

1018 For al be it so þat þe ydel name of auenterouse wele-
fulnesse moeueþ þe now. it is leueful þat þou rekene
with me of how many[e] þinges þou hast ȝit plentee.
¶ And þerfore yif þat þilke þing þat þou haddest for
most precious in alle þi rycheesse of fortune be kept

and ought there-
fore not to com-
plain.

1023 to þe by þe grace of god vnwemmed *and* vndefouled.
Mayst þou þau pleyne ryȝtfully vpon þe myschief of for-
tune. syn þou hast ȝit þi best[e] þinges. ¶ Certys ȝit

symmachus, dear
to you as life,

1026 lyueþ in goode poynt þilke precious honour of man-
kynde. ¶ Symacus þi wyues fadir whiche þat is a
man makend al of sapience *and* of vertue. þe whiche

is safe and in
health.

1029 man þou woldest b[i]en redely wiþ þe pris of þin owen
lijf. he byweyleþ þe wronges þat men don to þee. *and*
not for hym self. for he liueþ in syknesse of any
sentence put aȝeins hym. ¶ And ȝit lyueþ þi wif þat
is attempre of witte *and* passyng oþer women in clenness

Your wife
Rusticiana is also
alive,

1034 of chastitee. and for I wol closen shortly her bountes
she is lyke to hir fadir. I telle þe welle þat she lyueþ
loop of hir life. *and* kepþ to þee oonly hir goost. *and*
is al maat *and* ouer-comen by wepyng *and* sorwe for

and bewails her
separation from
you.

1038 desire of þe. ¶ In þe whiche þing only I mot graunten
þat þi welefulnesse is amenused. ¶ What shal I seyn
eke of þi two sones conseilours of whiche as of chil-
dren of hir age þer shineþ *þe lyknesse of þe witte of
hir fadir *and* of hir eldefadir. and siþen þe souereyn
cure of alle mortel folke is to sauen hir owen lyues.
¶ O how weleful art þou þouȝ þou knowe þi goodes.

Why need I men-
tion your two
sons, in whom so
much of the wit

[* fol. 11.]
and spirit of their
sire and grand-
sire doth shine?

And since it is
the chief care of
man to preserve
life; you are still

1016 seiþ—MS. seipe, C. seyh
1017 ȝitte—yit
1019 leueful—leellul
1020 many[e] þinges—manye
grote thinges
1022 alle—al
1023 þe by—the yit by
1024 myschief—meschief
1025 best e—beste
1026 lyueþ—leueþ
goode—good
1027 whiche—which
1028 al—alle

1028 of 2—omitted
1029 b i e n—byen
owen—owne
1030 byweyleþ—bewayleth
don—MS. done, C. don
1031 liueþ—leueþ
1033 witte—wyt
women—wymmen
1034 shortly—shortely
1035 lyke—lik
welle—wel
1036 hir life—this lyf
1037 maat—maad

1038 whiche—weche
1039 amenused—amenysed
seyn—MS. seyne) seyn
1041 lyknesse—lykenesse
witte—wyt
1042 and (1)—or
eldefadir—eldyr fadyr
siþen—syn
1043 folke—folk
1044 art þou þouȝ—arhow
yif

¶ But zitte ben þer þinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworþe to þe þen þine owen lijf. ¶ And forþi drie þi teres for zitte nys nat eueriche fortune al hateful to þe warde. ne ouer greet tempest haþ nat zit fallen vpon þe. whan þat þin aneres cliue fast[e] þat neiþer wole suffre þe comfort of þis tyme present. ne þe hope of tyme comynge to passen ne to fallen. ¶ And I preie *quod* I þat fast[e] mot[en] þei holden. ¶ For whiles þat þei halden. how so euere þat þinges ben. I shal wel fleten furþe and eschafen. 1054

¶ But þou mayst wel seen how greet[e] apparailes *and* aray þat me lakkeþ þat ben passed away fro me. ¶ I haue somewhat auanced *and* forþered þe *quod* she. if þat þou anoie nat or forþenke nat of al þi fortune. As who seip. ¶ I haue somewhat comforted þe so þat þou tempest nat þe þus wiþ al þi fortune. syn þou hast zit þi best[e] þinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. *and* anguissous for þat 1062

oper lakkeþ somewhat to þi welefulnesse. ¶ For what man is so sad or of so *perfit* welefulnesse. þat he ne stryueþ or pleyneþ on some half azeine þe qualitee of his estat. ¶ For whi ful anguissous þing is þe condicioun of mans goodes. ¶ For eyþer it comeþ al to gidre to a wyzt. or ellys it lasteþ not *perpetuely*. ¶ For som man haþ grete rycchesse. but he is ashamed of hys vngentil lynage. *and* som man is renowned of noblesse of kynrede. but he is enclosed in so grete angre for nede of þinges. þat hym were leuer þat he were vnknowe. and som man habundeþ hope in rycchesse *and* noblesse. but zit he bywaileþ hys chast[e]

most happy in the possession of blessings which all men value more than life. Dry up thy tears, thou hast still present comfort and hope of future felicity.

1050

B. I hope these will never fail me.

1054

But do you not see how low I am fallen?

P. I should think that I had made progress if you did not repine so at your fate.

It grieves me to hear you complain while you possess so many comforts.

1062

Every one, however happy, has something to complain of.

1065

The condition of human enjoyment is anxious; for either it comes not all at once, or makes no long stay when it does come.

One man is very wealthy, but his birth is obscure.

Another is conspicuous for nobility of descent, but is surrounded by indigence.

A third is blest with both ad-

1045 *But zitte*—for yit
dwellyng—dwelyd
wardes—ward
1046 *þat*—than
derworþe—dereworthe
þen þine—than thin
1047 *zitte*—yit
1049 *haþ*—MS. haþe
þin—thyne
1050 *cliue fast[e]* — cleuen
faste
wole suffre—wolen suffren

1052 *fallen*—faylen
1052 *fast[e] mot[en]* — faste
moten
1053 *holden*—halden
1054 *furþe*—forth
1055 *mayst*—mayste
greet[e]—grete
1058 *forþenke*—forthinke
1061 *best[e]*—beste
suffre þin—suffren thi
1063 *oper*—ther
1064 *perfit*—parfyt

1065 *or*—and
some half azeine — som
halue ayein
1067 *mans*—mannes
comeþ al—comth nat al
1068 *lasteþ*—last
perpetuely—perpetuei
1069 *rycchesse*—Rychesses
1070 *renomed*—renowned
1072 *angre for*—Angwyssehe
leuer—leuere [of
1074 *chast[e]*—caste

vantages, but is unmarried.
This man is happy in a wife, but is childless, while that other man has the joy of children, but is mortified by their evil ways.
Thus we see that no man can agree easily with the state of his fortune.

The senses of the happy are refined and delicate, and they are impatient if anything is untoward.

The happiness of the most fortunate depends on trifles.

How many would think themselves in heaven if they had only a part of the remnant of thy fortune!
Thy miseries proceed from the thought that thou art miserable.
Every lot may be happy to the man who bears his condition with equanimity and courage.

lijf. for he hap no wijf. ¶ and som man is wel *and* selily married but he hap no children. *and* norissheþ his richesse to þe heires of straunge folk. ¶ And som man is gladded wiþ children. but he wepiþ ful sory for þe trespas of his son or of his douȝtir. ¶ and for þis þer accordeþ no wyȝt lyȝtly to þe condicioun of his fortune. for alwey to every man þere is *in* mest somewhat

- 1082 þat vnassaieþ he ne wot not or ellys he dredieþ þat he hap assaied. ¶ And adde þis also þat every weleful man hap a wel delicat felyng. ¶ So þat but yif alle pinges fallen at hys owen wille for he impacient or is nat vsed to han none aduersitee. an-oone he is þrowe adounne for every lytel ping. ¶ And ful lytel pinges ben þo þat wiþdrawen þe somme or þe perfeccioun of blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuene yif þei myȝten atteyne to þe leest[e] partie of þe remenaunt of þi fortune. ¶ þis same place þat þou clepist exil is contre to hem þat enhabiten here. *and* forþi. Noþing wrecched. but whan þou wenest it ¶ As who seip. þouȝ þi self ne no wyȝt ellys nys no wrecche but whan he wenep hym self a
1097 wrecche by reputacioun of his corage.

CONTRAQUE.

- 1098 **A**nd aȝeinwarde al fortune is blisful to a man by þe agreablete or by þe egalite of hym þat suffreþ it.
¶ What man is þat. þat is so weleful þat nolde chaungen his estat whan he hap lorn pacience. þe swetnesse of
1102 mannes welefulnesse is yspranid wiþ many[e] bitteresses.

1075, 1076 *hap*—MS. haþe
1076 *married*—ymaryed
his—hise
1077 *richesse*—Rychesses
heires—eyres
folk—foolkys
1080 *þer*—þer ne
1081 *mest*—omitted
1082 *vnassaieþ*—vnassaied
wot—MS. wote, C. wot

1083, 1084 *hap*—MS. haþe
1084 *wel*—ful
1085 *fallen*—byfalle
wille—wyl
1086 *none*—non
an-oone—Anon
þrowe—throwen
1087 *adounne*—adoun
1090 *wolde*—wolden
1095 *il*—hyt

1095 *who*—ho
1096 *no*—a
1098 *aȝeinwarde al*—aȝeinward alle
1099 *it*—hyt
1101 *whan*—what
hap—MS. haþe
lorn—MS. lorne, C. lost
1102 *yspranid*—spraynȝd
bitteresses—beternesses

þe whiche welefulnesse al þou; it seme swete *and* ioyeful to hym þat vseþ it. 3it may it not be wiþ-holden þat it ne goþ away whan it wol. ¶ þan is it wel sen how wrecched is þe blisfulnesse of mortel þinges. þat neiþer it dwelliþ perpetual wiþ hem þat euery fortune receyuen agreablye or egaly. ¶ Ne it ne deliteþ not in al. to hem þat ben anguissous. ¶ O ye mortel folkes what seke *3e þan blisfulnesse oute of 3oure self. whiche þat is put in 3oure self. *Error and folie confoundeþ* 3ow ¶ I shal shewe þe shortly. þe poynt of souereyne blisfulnesse. Is þer any þing to þe more precious þan þi self ¶ þou wilt answeere nay. ¶ þan if it so be þat þou art my3ty ouer þi self þat is to seyn by tranquillitee of þi soule. þan hast þou þing in þi power þat þou noldest neuer lesen. ne fortune may nat by-nyme it þe. *and* þat þou mayst knowe þat blisfulnesse [ne] may nat standen in þinges þat ben fortounous *and* temperel. ¶ Now vndirstonde *and* gadir it to gidir þus yif blisfulnesse be þe souereyne goode of nature þat liueþ by resoun ¶ Ne þilke þing nis nat souereyne goode þat may be taken away in any wyse. for more worþi þing *and* more digne is þilke þing þat may nat be taken away. ¶ þan shewiþ it wele þat þe vnstableness of fortune may nat attayne to receyue verray blisfulnes. ¶ And 3it more ouer. ¶ What man þat þis tounblyng welefulnesse leediþ. eiþer he woot þat [it] is chaungeable. or ellis he woot it nat. ¶ And yif he woot it not. what blisful fortune may þer be in þe blyndenesse of ignorauce. and yif he woot þat it is chaungeable. he mot alwey ben adrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen

How much is human felicity embittered!

It will not stay with those that endure their lot with equanimity, nor bring comfort to anxious minds.

1109

Why then, O [* fol. 11 b.] mortals, do ye seek abroad for that felicity which is to be found within yourselves?

Nothing is more precious than thyself.

If thou hast command over thyself, Fortune cannot deprive thee of it.

1117

Happiness does not consist in things transitory.

1121

If happiness be the supreme good of nature, then that thing cannot be it which can be withdrawn from us.

Instability of fortune is not susceptible of true happiness.

He who is led by fading felicity, either knows that it is echangeable or does not know it.

If he knows it not, what happiness has he in the blindness of his ignorance?

If he knows it is fleeting he must be afraid of losing

1104 *hym*—hem
it—hyt
be—ben
1105 *goþ*—MS. geþe
wol—woole
sen—MS. scene
1107 *dwelliþ*—dureth
1109 *folkes*—folke
1110 *oute*—owt

1112 *shortly*—shertely
1114 *wilt*—MS. wylte. C. wolt
if—yif
1117 *by-nyme*—be-neme
1118 *blisfulnesse* [ne] —
blysefulnesse ne
1120 *to gidir*—to gidere
1121, 1122 *souereyne goode*—
souereyn good

1125 *wel*—wel
1126 *receyue*—resseyuen
1129 [*it*]—from C.
it—hyt
1130 *be*—ben
1131 *blyndenesse* — blynd-
nesse

it, and this fear
will not suffer
him to be happy.

Since thou art
convinced of the
soul's im-
mortality, thou
canst not doubt
that if death puts
an end to human
felicity, that all
men when they
die, are plunged
into the depths of
misery.

But we know that
many have
sought to obtain
felicity,
by undergoing
not only death,
but pains and
torments.
How then can
this present life
make men truly
happy, since
when it is ended
they do not be-
come miserable?

* MS. ualet.

QUISQUIS UOLET * PERHENNEM CAUTUS.

[The ferthe
metur.]

He who would
have a stable and
lasting seat must
not build upon
lofty hills; nor
upon the sands,
if he would escape
the violence of
winds and waves.

1160 *What maner man stable and war þat wil founden hym
a perdurable sete and ne wil not be cast doune
wip þe loude blastes of þe wynde Eurus. and wil dispise
þe see manassyng wip floodes ¶ Lat hym eschewe to
bilde on þe cop of þe mountayngne. or in þe moyste
sandes. ¶ For þe fel[le] wynde auster tormentep þe cop
of þe mountayngne wip alle his strengþes. ¶ and þe*

1131 *it*—hyt
seip—MS. seipe, C. seyth
1135 *wot*—MS. wote, C. wot
leese 2 —leese it
whiche—which
1136 *hap*—MS. hape
1137 *ellys*—omitted
wene—weneth
1138 *hit*—omitted
1139 *goode*—good
born—MS. borne, C. born
hert—herte

1140 *seyne*—seyn
don—MS. done, C. do
force—fors
1142 *hap*—MS. hape
1143 *many*—manye
1144 *mowen*—mowe
dien—deyen
1145 *clere*—cleer
certeyne—certeyn
1147 *al*—alle
1150 *hap*—MS. hape
fruit—frut

1152 *myst*—myhte
1153 *make*—maken
self—selue
1155, 1156, 1157 *wil*—wole
1156 *be cast*—MS. be caste,
C. ben cast
1157 *wynde*—wynd
1158 *eschewe*—eschewen
1160 *fel*—felle
1161 *his*—hise

lowe see sandes refuse to beren þe heuy wey3te. *and* 1162

forþi yif þou wolt flee þe perilous auenture þat is to
seine of þe worlde ¶ Haue mynde certeynly to fieschyn
þi house of a myrie site in a lowe stooene. ¶ For al
þou3 þe wynde troubling þe see þondre wip ouere-
þrowynges ¶ þou þat art put in quiete *and* welful by
strengþe of þi palys shalt leden a cleer age. scornynge
þe wodenesses and þe Ires of þe eir. 1169

If thou wilt flee
perilous fortune,
lay thy founda-
tion upon the
firmer stone, so
that thou mayst
grow old in thy
stronghold.

SET CUM RACIONUM IAM IN TE.

But for as moche as þe norysinges of my resouns [The fyfthe prose.]
descenden now in to þe. I trowe it were tyme to

vsen a litel strengere medicynes. ¶ Now vndirstonde
here al were it so þat þe 3iftis of fortune nar[c] nat
brutel ne transitorie. what is þer in hem þat may be
þine *in any tyme. or ellis þat it nys foule if þat it be
considered *and* lokid perfetely. ¶ Richesse ben þei

precious by þe nature of hem self. or ellys by þe
nature of þe. What is most worpi of rychesse. is it
nat golde or my3t of moneye assembled. ¶ Certis
þilke golde *and* þilke moneye shineþ *and* 3eueþ better
renoun to hem þat dispenden it. þen to þilke folke þat
mokeren it. For auarice makeþ alwey mokeres to be
hated. *and* largesse makeþ folke clere of renoun
¶ For syn þat swiche þing as is transfered from o
man to an oþer ne may nat dwellen wip no man. 1176

1176
precious by þe nature of hem self. or ellys by þe
nature of þe. What is most worpi of rychesse. is it
nat golde or my3t of moneye assembled. ¶ Certis
þilke golde *and* þilke moneye shineþ *and* 3eueþ better
renoun to hem þat dispenden it. þen to þilke folke þat
mokeren it. For auarice makeþ alwey mokeres to be
hated. *and* largesse makeþ folke clere of renoun
¶ For syn þat swiche þing as is transfered from o
man to an oþer ne may nat dwellen wip no man. 1185

Certis þan is þilke moneye precious. whan it is trans-
lated in to oþer folk. *and* styntep to ben had by
vsage of large 3euyng of hym þat haþ 3euen it. *and*
also yif al þe moneye þat is ouer-al in þe world were

It is now time to
use stronger me-
dicines, since
lighter remedies
have taken effect.
What is there in
the gifts of For-
tune that is not
vile and despic-
able? [* fol. 12.]

1176
Are riches
precious in them-
selves, or in men's
estimation?

What is most
precious in them,
quantity or
quality?

Bounty is more
glorious than
niggardliness.

Avarice is always
hateful, while
liberality is
praise-worthy.

Money cannot be
more precious
than when it is
dispensed liber-
ally to others.

If one man's cof-
fers contained all

1162 *lowe*—lavse
see—omitted
refuse—refusen
wey3te—wyhte
1163 *flee*—fleen
1164 *seine*—seyn
1165 *þi*—thin
lowe stooene—lowh stoon
1167 *welful*—woleful
1169 *wodenesses* — wood-

nesses
1172 *strenger*—strengere
vndirstonde—vndyrstond
1173 *nar[c]*—ne weere
1174 *be þine*—ben thyn
1175 *foule*—fowl
1176 *Richesse*—Rychessis
1178 *rychesse*—rychesses
1179, 1180 *golde*—gold
1180 *better*—betere

1181 *þen*—thanne
1182 *mokeres*—mokereres
1183 *folke clere*—folk cler
1184 *swiche*—swich
from—fram
1187 *styntep*—stenteth
1188 *haþ*—MS. haþe
1189 *world*—worlde

the money in the world, every one else would be in want of it.

Riches cannot be dispensed without diminution.

O the poverty of riches, that cannot be enjoyed by many at the same time, nor can be possessed by one without impoverishing others!

The beauty of precious stones consists only in their brightness, wherefore I marvel that men admire that which is motionless, lifeless, and irrational.

Precious stones are indeed the workmanship of the Creator, but their beauty is infinitely below the excellency of man's nature.

Doth the beauty of the field delight thee?

B. Why should it not? for it is a beautiful part of a beautiful whole.

Hence, we admire the face of the sea, the heavens,

gadered towar[d] o man. it sholde maken al oþer men to ben nedý as of þat. ¶ And certys a voys al hool

1192 þat is to seyn wiþ-oute amenusynge fultilleþ to gyder þe heryng of myche folke. but Certys þoure rycchesse ne mowen nat passen vnto myche folk wiþ-oute amen-

1195 ussynge ¶ And whan þei ben apassed. nedys þei maken hem pore þat forgon þe ryccchesse. ¶ O streite *and* nedý clepe I þise ryccchesse. syn þat many folke [ne] may nat han it al. ne al may it nat comen to on man wiþ-oute pouerte of al oþer folke. ¶ And þe shynyng

1200 of gemmes þat I clepe precieuse stones. draweþ it nat þe eyen of folk in to hem warde. þat is to seyne for þe beaute. ¶ For certys yif þer were beaute or bonnte in shynyng of stones. pilke clerenesse is of þe stones hem self. *and* nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche þinges. ¶ For whi what þing is it þat yif it wanteþ moeuynge *and*

1207 ioynture of soule *and* body þat by ryzt myzt[e] semen a faire creature to hym þat hap a soule of resoun.

¶ For al be it so þat gemmes drawn to hem self a litel of þe laste beaute of þe worlde. þoruþ þe entent of hir creatour *and* þoruþ þe distineccioun of hem self. 3it for as myche as þei ben put vndir þoure excellence.

1213 þei han not desserued by no weye þat 3e shullen merueylen on hem. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto 3ow. *Boyce.* ¶ Whi sholde it nat deliten vs. syn þat it is a ryzt fayr porcioun of þe ryzt fair werk. þat is to seyn of þis worlde. ¶ And ryzt

so ben we gladed somtyme of þe face of þe see whan it is clere. And also merueylen we on þe heuene *and*

1190 *al*—alle
1191 *al hool*—omitted
1193 *myche folke*—moche folke
rycchesse—rychesses
1194 *myche*—moche
1196 *forgon*—MS. forgone
1197 *þise*—this
ryccchesse—rychesse
[ne]—from C.
1198 *on*—o
1199 *wiþ-oute*—with-owten

1199 *al*—alle
folke—folke
1200 *precieuse*—presyous
1201 *in*—omitted
ward—ward
seyne—seyn
1202 *beaute* (1)—beautes
For—but
1203 *in*—in the
1204 *whiche*—which
1207 *ioynture*—ioyngture
1208 *faire*—fayr

1208 *hap*—MS. haþe
1210 *laste*—last
worlde—world
1212 *myche*—mochel
1213 *desserued*—MS. des-
seyued, C. desseruyd
weye—wey
shullen—sholden
1215 *mychel*—mochel
1217 *fair werk*—fayre werke
worlde—world
1219 *clere*—cler

on þe sterres. *and* on þe sonne. *and* on þe mone. *Philosophie.* ¶ Apperteineþ quod she any of þilke þinges to þe. whi darst þou glorifie þe in þe shynynge of any swiche þinges. Art þou distingwed *and* embelised by þe spryngyng floures of þe first somer sesoun. or swellip þi plente in fruytes of somer. whi art þou rauyshed wip ydel ioies. why embracest þou straunge goodes as þei weren þine. Fortune shal neuer maken þat swiche þinges ben þine þat nature of þinges maked foreyne fro þe. ¶ Syche is þat wip-outen doute þe fruytes of þe erþe owen to ben on þe norssinge of bestes. ¶ And if þou wilt fulfille þi nede after þat it suffiseþ to nature þan is it no nede þat þou seke after þe superfluite of fortune. ¶ For wip ful fewe þinges *and* with ful lytel þing nature halt hire appaied. *and* yif þou wilt achoken þe fulfilling of nature wip superfluites ¶ Certys þilke þinges þat þou wilt þresten or pouren in to nature shullen ben vniueysful to þe or ellis anoyes. ¶ Wenest þou eke þat it be a fair þinge to shine wip dyuerse cloþing. of whiche cloþing yif þe beaute be agreable to loken vpon. I wol merueylen on þe nature of þe matere of þilke cloþes. or ellys on þe werkeman þat wrouȝt[e] hem. but al so a longe route of meyne. makip þat a blisful *man. þe whiche seruauntes yif þei ben viciouȝ of condiciouns it is a greet charge *and* a destruccioun to þe house. *and* a greet enmye to þe lorde hym self ¶ *And* yif þei ben goode men how shal straung[e] or foreyne goodenes ben put in þe noumbre of þi ryccesse. so þat by alle þise forseide þinges. it is clerly shewed þat neuer none of þilke þinges þat þou accoumptedest for þin goodes nas nat þi goode. ¶ In þe whiche þinges yif þer be no beaute to ben desired.

as well as the sun,
moon, and stars.
P. Do these things
concern thee?
darest thou glory
in them?

1223

Do the flowers
adorn you with
their variety?

Why embracest
thou things
wherein thou hast
no property?

Fortune can never
make that thine
which the nature
of things forbids
to be so.

The fruits of the
earth are designed
for the support
of beasts.

If you seek only
the necessities of
nature, the afflu-
ence of Fortune
will be useless.
Nature is content
with a little, and
superfluity will
be both disagree-
able and hurtful.

1236

Does it add to a
man's worth to
shine in variety
of costly clothing?
The things really
to be admired are
the beauty of the
stuff or the work-
manship of it.
Doth a great
retinue make thee
happy?

If thy servants be
vicious, they are
[* fol. 12 b.]

a great burden to
the house, and
pernicious ene-
mies to the mas-
ter of it.

If they be good,
why should the
probity of others
be put to thy
account?

Upon the whole,
then, none of
those enjoyments
which thou didst
consider as thy
own did ever
properly belong
to thee.

1222 *darst þou glorifie*—
darsthow glorytyen

1225 *in*—in the

1229 *Syche*—Soth

1230 *on*—to

1231, 1235, 1237 *wilt*—wolt

1238 *shullen*—shollen

1239 *fair*—fayre

1240 *whiche*—which

1242 *werkeman*—werkman

1246 *house*—hows

lorde—lord

1248 *goodenes*—goodnesse

1250 *shewed*—I-shewyd

none—oon

1251 *þin*—thine

goode—good

If they be not
destrable, why
shouldst thou
grieve for the loss
of them?

If they are fair
by nature, what
is that to thee?

They would be
equally agreeable
whether thine or
not.

They are not to
be reckoned
precious because
they are counted
amongst thy
goods, but be-
cause they seemed
so before thou
didst desire to
possess them.
What, then, is it
we so clamorously
demand of
Fortune?

Is it to drive
away indigence
by abundance?
But the very
reverse of this
happens, for there
is need of many
helps to keep a
variety of valuable
goods. 1268

They want most
things who have
the most.

They want the
fewest who
measure their
abundance by the
necessities of
nature, and not
by the superfluity
of their desires.

Is there no good
planted within
ourselves, that we
are obliged to go
abroad to seek it?

Are things so
changed and in-
verted, that god-
like man should
think that he has
no other worth
but what he de-
rives from the
possession of in-
animate objects?

Inferior things
are satisfied with
their own endow-
ments, while man
(the image of
God) seeks to
adorn his nature

whi sholdest þou be sory yif þou leese hem. or whi
sholdest þou reioysen þe to holden hem. ¶ For if þei
ben fair of hire owen kynde. what apperteneþ þat to
þe. for as wel sholde þei han ben faire by hem self.
þou; þei weren departid from alle þin rycheesse. ¶ For-
why faire ne precioüs ne weren þei nat. for þat þei
comen amonges þi rycheesse. but for þei semeden fair
and precioüs. þefore þou haddest leuer rekene hem
amonges þi rycheesse. but what desirest þou of fortune
wiþ so greet a noyse *and* wiþ so greet a fare ¶ I
trowe þou seke to dryue away nede wiþ habundaunce
of þinges. ¶ But certys it turneþ to ȝow al in þe
contrarie. for whi certys it nedip of ful many[e] help-
ynges to kepen þe dyuersite of preciouſe ostelmentȝ.
and soþe it is þat of many[e] þinges han þei nede þat
many[e] þinges han. *and* aȝeyneward of litel nedip
hem þat mesuren hir fille after þe nede of kynde *and*
nat after þe outrage of couetyse ¶ Is it þan so þat ye
men ne han no propre goode. I-set in ȝow. For
whiche ȝe moten seken outwardeȝ ȝoure goodes in
foreine *and* subgit þinges. ¶ So is þan þe condicioun
of þinges turned vpso down. þat a man þat is a de-
vyne beest by merit of hys resoun. þinkeþ þat hym
self nys neyþer fair ne noble. but if it be þoruȝ
possessioun of ostelmentes. þat ne han no soules.
¶ And certys al oþer þinges ben appaied of hire owen
beautes. but ȝe men þat ben semblable to god by ȝoure
resonable þouȝt desiren to apparaille ȝoure excellent
kynde of þe lowest[e] þinges. ne ȝe ne vndirstonde nat
how gret a wrong ȝe don to ȝoure creatour. for he
wolde þat man kynde were moost worþi *and* noble of

1255 *fair*—*fayre*

hire owen—*hir owne*

1256 *sholde*—*sholden*

self—*selue*

1257 *þin rycheesse*—*thyne*
rycheſſes

1259 *amonges*—*am onge*

1259, 1261 *rycheſſe*—*Rych-*

esses

1259 *fair*—*fayre*

1260 *leuer rekene*—*leuere*
rekne

1262 *greet* (2)—*grete*

1265, 1267 *many[e]*—*manye*

1267 *soþe*—*soth*

1272 *outwardeȝ*—*owtward*

1276 *fair*—*fayre*

if—*yif*

1278 *hire owen*—*hir owne*

1281 *ne* (2)—*omitted*

undirstonde—*vndyrstond-*
yn

1282 *gret*—*MS. grete, C. gret*

any oþer erþely þinges. and ȝe þresten adoun ȝoure dignitees by-neþen þe lowest[e] þinges. ¶ For if þat al þe good of euery þing be more preciouser þan is þilk þing whos þat þe good is. syn ȝe demen þat þe foulest[e] þinges ben ȝoure goodes. þanne summytten ȝe *and* putten ȝoure self vndir þo foulest[e] þinges by ȝoure estimacioun. ¶ And certis þis bitidip nat wip out ȝoure desert. For certys swiche is þe condicioun of al man kynde þat oonly whan it hap knowyng of it self. þan passeþ it in noblesse alle oþer þinges. and whan it forletip þe knowyng of it self. þan it is brouȝt byneþen alle beestes. ¶ For-why alle oþer [leuynges] beestes han of kynde to knowe not hem self. but whan þat men leten þe knowyng of hem self. it comeþ hem of vice. but how brode shewep þe *error* *and* þe folie of ȝow men þat wenen þat ony þing may ben apparailled wip straunge apparaillement; ¶ but for-soþe þat may nat be don. for yif a wyȝt shyneþ wip þinges þat ben put to hym. as þus. yif þilke þinges shynen wip whiche a man is apparailled. ¶ Certis þilke þinges ben commendid *and* prised wip whiche he is apparailled. ¶ But napeles þe þing þat is couered *and* wrapped vndir þat dwelleþ in his filþe. and I denye þat þilke þing be good þat anoyep hym þat hap it. ¶ Gabbe I of þis. þou wolt seye nay. ¶ Certys rycheesse han anoyed ful ofte hem þat han þe rycheesse. ¶ Syn þat enery wicked shrew *and* for hys wickednesse þe more gredy aftir oþer folkes rycheesse wher so euer it be in any place. be it golde or

with things infinitely below him, not understanding how much he dishonour; his Maker. God intended man to excel all earthly creatures, yet you debase your dignity and prerogative below the lowest beings. In placing your happiness in despicable trifles, you acknowledge yourselves of less value than these trifles, and well do you merit to be so esteemed. Man only excels other creatures when he knows himself. When he ceases to do so, he sinks below beasts.

1297

Ignorance is natural to beasts, but in men it is unnatural and criminal. How weak an error is it to believe that anything foreign to your nature can be an ornament to it. If a thing appear beautiful on account of its external embellishments, we admire and praise those embellishments alone. The thing covered still continues in its natural impurity. I deny that to be a good which is hurtful to its owner. Am I deceived in this? You will say no; for riches have often hurt their possessors. Every wicked man desires

1284 *oþer erþely* — oothre wordly
þresten — threste
 1285 *by-neþen* — by-nethe
if — yif
 1286 *good* — MS. goode, C. good
þing — thinge
preciouser — presyos
þilk þing — thilke thinge
 1287 *þe* (2) — tho
 1288 *summytten* — submytten
 1289 *self* — seluen

1289 *foulest[e]* — fowleste
 1290 *bitidip* — tydeth
 1291 *out* — owte
desert — desertes
 1292 *al* — alle
 1293 *self* — selue
 1294 *it is* — is it
 1296 *[leuynges]* — from C.
hem — hym
 1297 *þat* — omitted
 1298 *comeþ* — comth
 1299 *þing* — thinge
 1302 *put* — MS. putte, C. put

1303 *whiche* — which
 1306 *þilþe* — felþe
 1307 *þing* — thinge
good — MS. goode, C. good
 1308 *hap* — MS. haþe
 1309 *rycheesse* — Rycheesses
þe — tho
 1310 *rycheesse* — Rycheesses
shrew — shrewe
 1311 *rycheesse* — rycheesses
 1312 *golde* — gold

[* l. l. 13
another's wealth,
and esteems him
alone happy who
is in possession
of riches.
You, therefore,
who now so much
dread the instru-
ments of assassina-
tion, if you had
been born a poor
wayfaring man,
might, with an
empty purse,
have sung in the
face of robbers,
O the transcen-
dent felicity of
riches! No
sooner have you
obtained them,
than you cease to
be secure.

precious stones, *and* wenip hym *only most worpi þat
hap hem ¶ þou þan þat so besy dredest now þe swerde
and þe spere, yif þou haddest entred in þe pape of þis
lijf a voide wayfaryng man, þan woldest þou syng[e]
byfore þe þeeff. ¶ As who seiþ a poure man þat bereþ
no ryechesse on hym by þe weye, may boldly syng[e]
byforne þeues, for he hap nat wher-of to ben robbed.
¶ O preciouise *and* ryzt clere is þe blysfulnesse of
mortal ryechesse, þat whan þou hast geten it, þan hast
þou lorn þi syke[r]nesse.

FELIX IN MIRUM PRIOR ETAS.

[The fyithe
metre.]

Happy was the
first age of men.
They were con-
tented with what
the faithful earth
produced.
With acorns they
satisfied their
hunger.
They knew not
Hydras nor
Hydromel.

They did not dye
the Serian fleece
in Tyrian purple.

Blysful was þe first age of men, þei helden hem
apaied wip þe metes þat þe trewe erþes brouzten
furþe. ¶ þei ne destroyed[e] ne desceyued[e] not hem
self wip outeage. ¶ þei weren wont lyztly to slaken
her hunger at euene wip acornes of okes ¶ þei ne
coupe nat medle þe ȝift of bæus to þe clere hony.
þat is to seyn, þei coupe make no piment of clarre.
ne þei coupe nat medle þe brizt[e] flies of þe contre
of siriens wip þe venym of tirie, þis is to seyne, þei

1332 coupe nat dien white flies of sirien contre wip þe
blode of a manar shelfysshe, þat men fynden in tyrie,
wip whiche blode men deien purper. ¶ þei slepen
holesom slepes vpon þe gras, and dronken of þe ryn-
nyng watres, *and* laien vndir þe shadowe of þe heyze
pyne trees. ¶ Ne no gest ne no straunger [ne] karf
ȝit þe heyze see wip oores or wip shippes, ne þei ne

1314 *hap*—MS. haþe, C. hat
besy—bysy
swerde—sword
1315 *pape*—paath
1316 *wayfaryng*—wayferynge
syng[e]—synge
1317 *byfore*—by-forne
seiþ—MS. seiþe, C. seyth
poure—pore
bereþ—berth
1318 *boldly syng[e]*—boldely
synge
1319 *hap*—MS. haþe
1320 *precious*—precyos
clere—cler
1321 *ryechesse*—rychesses

1322 *lorn*—MS. lorne, C. lorn
1324 *erþes*—feeldes
1325 *furþe*—forth
destroyed[e]—dystroyede
1327 *her*—hyr
at—MS. as, C. at
euene—euen
1328 *coupe*—cowde
medle—medly
ȝift—yifte
clere—cleer
1329 *coupe*—cowde
of—nor
1330 *coupe*—cowde
brizt[e] flies—bryhte fleeȝes
1331 *siriens*—Seryens

1331 *seyne*—seyn
1332 *coupe*—cowde
dien—deyen
flies—fleeȝes
1333 *blode*—blood
shelfysshe—shyllefyssh
1334 *blode*—blood
1335 *holesom*—holsom
rynnnyng watres—renn-
nyng wateres
shadowe—shadwes
heyze—heye
1337 *pyne*—pyn
no 2—omitted
[ne]—from C.
karf—karue

hadden seyne zitte none newe strondes to leden mer- 1339
chaundyse in to dyuerse contres. ¶ þo weren þe cruel
clariouns ful whist *and* ful stille. ne blode yshed by
egre hate ne hadde nat deied zit armurers. for wherto
or whiche woodenesse of ennys wolde first moeuen
armes. whan þei seien cruel woundes ne none medes
ben of blood yshad ¶ I wolde þat oure tymes sholde
turne azeine to þe oolde maneres. ¶ But þe anguissous
loue of hauyng brenneþ in folke moore cruely þan þe
fijr of þe Mountaigne of Ethna þat euer brenneþ.
¶ Allas what was he þat first dalf vp þe gobets or
þe weyztys of gold couered vnder erpe. *and* þe precious
stones þat wolden han ben hid. he dalf vp precious
perils. þat is to seyne þat he þat hem first vp dalf. he
dalf vp a precious peril. for-whi. for þe preciousnesse
of swyche hap many man ben in peril.

The warlike
trumpet was
hushed and still.
Bloodshed had
not yet arisen
through hateful
quarrels.
Nothing could
stimulate their
rage to engage in
war, when they
saw that wounds
and scars were
the only needs.
O that those days
would come
again!
The thirst of
wealth torments
all; it rages more
fiercely than
Ætna's fires.
Cursed be the
wretch who first
brought gold to
light.

1352

It has since
proved perilous
to many a man.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

But what shal I seyne of dignitees *and* of powers.
þe whiche [ye] men þat neiþer knowen verray dig-
nitee ne verray power areysen hem as heye as þe
heuene. þe whiche dignitees *and* powers yif þei come
to any wicked man þei don [as] greet[e] damages *and*
distruccioun as doþ þe flamme of þe Mountaigne
Ethna whan þe flamme wit walwip vp ne no deluge
ne doþ so cruel harmes. ¶ Certys ye remembriþ wel
as I trowe þat þilke dignitee þat men clepiþ þe em-
perie of consulers þe whiche þat somtyme was hy-
gynnyng of fredom. ¶ Ȝoure eldres conceitiden to han
don a-wey þat dignitee for þe pride of þe conseilers.

[The sixte prose.]
But why should I
discourse of dig-
nities and powers
which though
you are ignorant
of true honour
and real power
you extol to the
skies?
When they fall
to the lot of a
wicked man, they
produce greater
calamities than
the flaming
eruption of Ætna,
or the most im-
petuous deluge.
You remember
that your an-
cestors desired to
abolish the Con-
sular government
(the commence-
ment of the
Roman liberty).

1339 *hadden seyne zitte*—
hadde seyn yit
1341 *whist*—hust
blode yshed—blod I-shad
1343 *whiche woodenesse*—
whyeh wodnesse
1344 *seien*—say
1346 *turne azeine*—torne
avein
1347 *folke*—folk
1348 *þe*—omitted

1348 *euer*—ay
1351 *hid*—MS. hidde, C. hydd
1352 *seyne*—seyn
he (2)—omitted
1354 *swyche*—swych thinge
hap—MS. hape
ben—be
1355 *seyne*—seye
1358 *come*—comen
1359 *don*—MS. done, C. don
[*as*] *greet[e]*—as grete

1360 *distruccioun*—destruc-
ciouns
doþ—MS. doþe, C. doth
flamme—flaumbe
1361 *flamme*—flawmbe
wit—omitted
1362 *doþ*—MS. doþe, C. doth
1363 *clepiþ*—clepyn
1364 *whiche*—whyeh
somtyme—whilom
1366 *for*—MS. of, C. for

because of the
pride of the
consuls; as their
ancestors before
for the same
consideration
had suppressed
the title of King.

¶ And ryzt for þe same pride ȝoure eldres byforne þat
tyme hadden don away out of þe Citee of rome þe
kynges name. þat is to seien. þei nolden haue no
lenger no kyng ¶ But now yif so be þat dignitees

1371 *and* powers ben ȝeuen to goode men. þe whiche þing
is ful ȝelde. what agreable þinges is þer in þo dignitees.
or powers. but only þe goodenes of folk þat vsen hem.

Virtue is not
embellished by
dignities, but
dignities derive
honour from
virtue.
But what is this
power, so much
celebrated and
desired?
What are they
over whom you
exercise au-
thority?

¶ And þefore it is þus þat honour ne comeþ nat to
vertue for cause of dignite. but aȝeinward. honour
comeþ to dignite by cause of vertue. but whiche is
ȝoure derworþe power þat is so clere *and* so requerable

1378 ¶ O ȝe erþelyche bestes considere ȝe nat ouer whiche
þing þat it semeþ þat ȝe han power. ¶ Now yif þou
say[e] a mouse amongus *oþer myse þat chalenged[e] to
hymself ward ryzt *and* power ouer alle oþer myse. how
gret scorne woldest þou han of hit. ¶ *Glosa.* ¶ So

If thou sawest a
mouse assuming
• fol. 13 b.]
command over
other mice,
wouldst thou not
almost burst with
laughter?

1383 fareþ it by men. þe body haþ power ouer þe body.
For yif þow loke wel vpon þe body of a wyzt what
þing shalt þou fynde moore frele þan is mannes kynde.
þe whiche ben ful ofte slayn wip bytynge of smale

What is more
feeble than man,
to whom the bite
of a fly may be
the cause of
death?

1387 flies. or ellys wip þe entryng of crepyng wormes in to
þe priuetees of mennes bodyes. ¶ But wher shal
men fynden any man þat may exercen or haunten any
ryzt vpon an oþer man but oonly vpon hys body. or
ellys vpon þinges þat ben lower þen þe body. whiche
I clepe fortunous possessiouns ¶ Mayst þou euer haue
any comaundement ouer a fre corage ¶ Mayst þou
remuen fro þe estat of hys propre reste. a þouzt þat is
cleuyng to gider in hym self by stedfast resoun. ¶ As
sontyme a tiraunt wende to confounde a freman of

But how can any
man obtain do-
minion over
another, unless
it be over his
body, or, what is
inferior to his
body,—over his
possessions, the
gifts of Fortune?
Can you ever
command a free-
born soul?
Can you disturb
a soul consistent
with itself, and
knit together by
the bond of
reason?

1368 *don*—MS. done, C. don
1369 *seien*—seyn
1370 *lenger*—lengere
kyng—kynges
1371 *whiche*—which
1373 *folk*—foolkys
1374 *comeþ*—comith
1375, 1376 *vertue*—vertu
1376 *comeþ*—comth
by—for
whiche—which

1377 *derworþe*—dereworthe
clere—cleer
1378 *whiche*—which
1379 *han*—MS. hanne, C.
han
1380 *say[e]*—saye
mouse amongus—mous
amonges
myse—musz
1382 *scorne*—scorn
1383 *haþ*—MS. haþe

1385 *mannes*—man
1386 *þe* — *slayn* — the
whiche men wel ofte
ben slayn
1388 *mennes bodyes*—mannes
body
1391 *lower*—lowere
whiche—the which
1395 *stedfast*—stidfast
1396 *sontyme*—whyllom

corage ¶ *And* wende to constreyne hym by *tourment* 1397

to maken hym dyscoueren *and* acusen folk þat wisten

of a coniu[r]acioun. whiche I clepe a confederacie þat

was cast azeins þis tyraunt ¶ But þis free man boot

of hys owen tunge. *and* cast it in þe visage of pilke

woode tyraunte. ¶ So þat þe *tourment*; þat þis

tyraunt wende to han makel matere of cruele. þis 1403

wyse man makel[e it] matere of vertues. ¶ But what

þing is it þat a man may don to an oþer man. þat he

ne may receyue þe same þing of oþer folke in hym

self. or þus. ¶ What may a man don to folk. þat folk 1407

ne may don hym þe same. ¶ I haue herd told of

busirides þat was wont to sleen hys gestes þat her-

burghden in hys hous. and he was slayn hym self of

erules þat was hys gest ¶ Regulus had[de] taken in

bataile many men of affrike. and cast hem in to fet-

teres. but sone after he most[e] ȝiue hys handes to

ben bounden *with* þe cheynes of hem þat he had[de]

somtyme ouercomen. ¶ Wenest þou þan þat he be

myȝty. þat may nat don a þing. þat oþer ne may don

hym. þat he doþ to oþer. *and* ȝit more ouer yif it so

were þat þise dignites or poweres hadden any propre

or naturel goodnesse in hem self neuer nolden þei

comen to shrewes. ¶ For contrarious þinges ne ben

not wont to ben yfelawshipped togidres. ¶ Nature re-

fuseþ þat contra[r]ious þinges ben yioigned. ¶ And so 1422

as I am in certeyne þat ryȝt wikked folk han dignitees

ofte tymes. þan sheweþ it wel þat dignitees *and* powers

ne ben not goode of hir owen kynde. syn þat þei suf-

fren hem self to cleuen or ioynen hem to shrewes.

¶ And certys þe same þing may most digneliche Iugen

Have you not
read how Anax-
archus bit off his
tongue and spat
it in the face of
Nigereon?

What is it that
one man can do
to another that
does not admit of
retaliation?

Busiris used to
kill his guests,
but at last him-
self was killed
by Hercules, his
guest.

Regulus put his
Carthaginian
prisoners in
chains, but was
afterwards
obliged to submit
to the fetters of
his enemies.

Is he mighty that
dares not inflict
what he would
upon another for
fear of a requital?
If powers and
honours were
intrinsically good,
they would never
be attained by
the wicked.

An union of
things opposite
is repugnant to
nature.

But as wicked
men do obtain
the highest
honours, it is
clear that honours
are not in them-
selves good,
otherwise they
would not fall to
the share of the
unworthy.

1399 *whiche*—which

1401 *owen*—owne

1406 *receyue*—resseyuen

oþer—oother

1408 *herd told*—MS. herde
tolde, C. herd told

1409 *hys*—hise

herburghden — herber-
weden

1410 *slayn*—sleyn

1411 *had[de]*—hadde

1413 *most[e]*—moste

1414 *bounden*—bownde

cheynes—MS. þeues, C.

cheynes

had[de]—hadde

1415 *somtyme*—whylo[m]

1416 *þat*—þing—that hath

no power to don a thinge

oþer—oother

1417 *hym*—in hym

doþ—MS. doþe, C. doth

to oþer—in oother

1421 *togidres*—to-gidere

1423 *certeyne*—certein

1424 *tymes*—tyme

1425 *owen*—owne

The worst of men have often the largest share of Fortune's gifts. We judge him to be valiant who has given evidence of his fortitude.

1432

So music maketh a musician, &c.

The nature of everything consists in doing what is peculiar to itself, and it repels what is contrary to it.

Riches cannot restrain avarice. Power cannot make a man master of himself if he is the slave of his lusts.

Dignities conferred upon base men do not make them worthy, but rather expose their want of merit.

Why is it so? 'Tis because you give false names to things. You dignify riches, power, and
[* fol. 14.]
honours, with names they have no title to.

1450

In fine, the same may be said of all the gifts of Fortune, in which nothing is desirable, nothing of natural good in them, since they are not always allotted to good men, nor make them good to whom they are attached.

and seyen of alle þe ȝiftis of fortune þat most plentifulously comen to shrewes. ¶ Of þe which ȝiftys I trowe þat it auȝt[e] ben considered þat no man doutip þat he nis streng, in whom he seep strengþe, *and* in whom þat swiftnesse is. ¶ Soþe it is þat he is swyfte.

Also musyk makeþ musiciens, *and* fysik makeþ phisiciens, *and* rethorik rethoriens. ¶ For whi þe nature of euery þing makip his propretee, ne it is nat entermedled wip þe effectis of contrarious þinges. ¶ And as of wil it chaseþ oute þinges þat to it ben contrarie. ¶ But certys rycchesse may nat restreyne auarice vnstaunched. ¶ Ne power [ne] makeþ nat a man myȝty ouer hym self, which þat vicious lustis holden destreined wip cheins þat ne mowen nat ben vnbounden, *and* dignitees þat ben ȝeuen to shrewed[e] folk nat oonly ne makip hem nat digne, but it shewep raper al openly þat þei ben vnworpi *and* vndigne. ¶ And whi is it þus. ¶ Certis for ȝe han ioye to clepen þinges wip fals[e] names, þat beren hem al in þe contrarie, þe which names ben ful ofte reproued by þe effect of þe same þinges, so þat *þise ilke rycchesse ne auȝten nat by ryȝt to ben cleped rycchesse.

ne which power ne auȝt[e] not ben cleped power, ne which dignitee ne auȝt[e] nat ben cleped dignitee.

¶ And at þe laste I may conclude þe same þinge of al þe ȝiftes of fortune in which þer nis no þing to ben desired, ne þat hap in hym self naturel bounte.

¶ as it is ful wel sene, for neyþer þei ne ioynen hem nat alwey to goode men, ne maken hem alwey goode to whom þei ben y-ioigned.

1429 *which*—which
1430 *auȝt[e]*—owhte
1432 *Soþe*—soth
swyfte—swyft
1435 *is*—nis
1436 *effectis*—effect
1437 *oute*—owt

1441 *ben*—be
1442 *shrewed[e]*—shrewede
1446 *fals[e]*—false
al—alle
1447 *which*—which
1449 *auȝten*—owhten
rycchesse—ryccresses

1450 *which*—swich
auȝt[e]—owhte
1451 *which*—swich
auȝt[e]—owht
1453 *al*—alle
1454 *hap*—MS. haþe
1455 *sene*—I-seene

NOUIMUS QUANTOS DEDERAT.

WE han wel knowen how many greet[e] harmes *and*
destrucc'ouns weren doñ by þe Emperoure Nero.

[The sixte Metre.]
We know what
ruin Nero did.
1459

¶ He letee brenne þe citee of Rome *and* made slen þe
senatours. and he cruel somtyme slouȝ hys broþer. *and*
he was maked moyst wip þe blood of hys modir. þat is
to seyn he let sleen *and* slitten þe body of his modir to
seen where he was conceined. *and* he loked[e] on euery
half vpon hir colde dede body. ne no tere ne wette
his face. but he was so hard herted þat he myȝt[e] ben
domesman or Iuge of hire dede beaute. ¶ And ȝitte

He burnt Rome,
he slew the con-
script fathers,
murdered his
brother, and
spilt his mother's
blood.

He looked un-
moved upon his
mother's corpse,
and passed judg-
ment upon her
beauty.

1467

neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples
þat phebus þe sonne may seen comyng from his outerest
arysyng til he hidde his bemes vnder þe waves. ¶ þat
is to seyne. he gouerned[e] alle þe peoples by Ceptre im-
perial þat þe sonne goþ aboute from est to west ¶ And

Yet this parricide
ruled over all
lands, illumined
by the sun in his
diurnal course,
and controlled
the frozen regions
of the pole.

1472

eke þis Nero goneyrende by Ceptre. alle þe peoples þat
ben vnder þe colde sterres þat hyȝten þe seuene triones.
þis is to seyn he gouerned[e] alle þe poeples þat ben vnder

1475

þe parties of þe norþe. ¶ And eke Nero gouerned[e]
alle þe poeples þat þe violent wynde Nothus scorchiþ
and bakip þe brennyng sandes by his drie hete. þat

He governed, too,
the people in the
torrid zone.

1478

is to seyne. alle þe poeples in þe souþe. [but yit ne
myhte nat al his heye power torne the woodnesse of
this wykkyd nero / Allas it is greuous fortune it is]. as
ofte as wicked swerde is ioyned to cruel venym. þat is
to sein. venomous cruelte to lordshipe.

But yet Nero's
power could not
tame his ferocious
mind.
It is a grievous
thing when
power strength-
ens the arm of
him whose will
prompts him to
deeds of cruelty.

1458 greet[e]—grete

1460 letee—let

1461 somtyme slouȝ—whilom
slow

1463 let—lette

1464 where—wher

1465 half—halue

1466 myȝt[e]—myhte

1467 hire—hyr

1468 neuerþeles—natheles
gouerned[e]—gouernede

1468 al—alle

1469 from—fran

1470 outerest—owtereste

1471 hidde—hide

1472 seyne—seyn

1473 goþ—MS. goþe, C. goth

1474 goneyrende—gouernyd

1475 triones—tyryones

1476 gouerned[e]—gouernede

1477 parties—party

1478 norþe—north

1476 gouerned[e] — govern-
ede1477 wynde—wynd
scorchiþ—scorkliþ

1479 seyne—seyn

1479-81 souþe—sowth

1479-81 [but—it is]—MS.
has: but ne how greuous
fortune is

1482 swerde—swerd

The sentence
[prose.]

B. Thou knowest
that I did not
covet mortal and
transitory things.

I only wished to
exercise my
virtue in public
concerns, lest it
should grow
feeble by in-
activity.

TUW EGO SCIS INQUAM.

Panne seide I þus. þou wost wel þiself þat þe
couetise of mortal þinges ne hadden neuer lord-
shiþe of me. but I haue wel desired matere of þinges
to done. as who seiþ. I desired[e] to han matere of
gouernaunce ouer comunalites. ¶ For vertue stille ne
sholde not elden. þat is to seyn. þat list þat or he wex

1490 olde ¶ His uertue þat lay now ful stille. ne sholde
nat perisshe vnexercised in gouernaunce of comune.

¶ For whiche men myȝten speke or writen of his
goode gouernement. ¶ *Philosophie*. ¶ For soþe quod
she. *and* þat is a þing þat may drawen to gouernaunce
swiche hertes as ben worþi *and* noble of hir nature.
but napeles it may nat drawen or tollen swiche hertes as
ben y-brouȝt to þe ful[le] perfeccioun of vertue. þat is

P. A love of
glory is one of
those things that
may captivate
minds naturally
great, but not
yet arrived at
the perfection of
virtue.

But consider how
small and void of
weight is that
glory.

1500 to profit of þe comune. for se now *and* considere how
litel *and* how voide of al prise is þilke glorie. ¶ Cer-

Astronomy
teaches us that
this globe of earth
is but a speck
compared with
the extent of the
heavens,
and is as nothing
if compared with
the magnitude
of the celestial
sphere.

teine þing is as þou hast lerned by demonstracioun of
astronomye þat al þe envyrnyng of þe erþe aboute
ne halt but þe resoun of a prykke at regard of þe gret-
nesse of heuene. þat is to seye. þat yif þat þer were
maked comparisoun of þe erþe to þe gretnesse of

1507 heuene. men wolde lugen in alle þat erþe [ne] helde

Ptolemy shows
that only one-
fourth of this
earth is inhabited
by living crea-
tures.

no space ¶ Of þe whiche litel regioun of þis worlde
þe ferþe partie is enhabited wiþ lyuyng beestes þat
we knowen. as þou hast þi self lerned by tholome þat
prouith it. ¶ yif þou haddest wiþ drawn *and* abated
in þi þouȝte fro þilke ferþe partie as myche space as þe
see *and* [the] mareys contenen *and* ouergon *and* as
myche space as þe regioun of droughte ouerstreccheþ.

Deduct from this
the space occupied
by seas, marshes,
lakes, and deserts,
and there remains
but a small pro-
portion left for the
abode of man.

1487 *desired*—desyre

1489 *wex olde*—wax old

1492 *whiche*—which

speke—spekyn

1496 *tollen*—MS. tellen, C
tollen

1497 *ful[le]*—fulle

1501 *al prise*—alle prys

1505 *seye*—seyn

1507 *wolde*—woldyn

alle—al
[*ac*—] from C.

1510 *lerned*—ylernd

1512 *þouȝte*—thowht

myche—moche

1513 [*the*]—from C.

1514 *myche space*—moche
spaces

þat is to seye sandes *and* desertes wel vnnep sholde 1515
 þer dwellen a ryȝt streite place to þe habitacioun of [fol. 146.]
 men. *and* ȝe þan þat ben envired *and* closed wip
 inne þe leest[e] prikke of pilk prikke þenke ȝe to
 manifesten ȝoure renoun *and* don ȝoure name to ben
 born forþe. but ȝoure glorie þat is so narwe *and* so
 streyt yþrongen in to so litel boundes. how myche
 conteinþe it in largesse *and* in greet doyng. And also 1522
 sette þis þer to þat many a nacioun dyuerse of tonge
and of maneres. *and* eke of resoun of hir lyuyng ben
 enhabitid in þe cloos of pilke litel habitacle. ¶ To þe
 whiche naciouns what for difficulte of weyes. *and* what
 for diuersite of langages. *and* what for defaute of
 vnusage enterecomunyng of marchaundise. nat only þe
 names of singler men ne may [nat] strecchen. but eke 1529
 þe fame of Citees ne may nat strecchen. ¶ At þe
 last[e] Certis in þe tyme of Marcus tulyus as hym
 self writeþ in his book þat þe renoun of þe comune of
 Rome ne hadde nat ȝitte passed ne cloumben ouer þe
 mountaigne þat hyȝt Caucasus. *and* ȝitte was pilk
 tyme rome wel wexen *and* gretly redouted of þe parthes. 1535
 and eke of oþer folk enhabityng aboute. ¶ Sest þou
 nat þan how streit *and* how compressed is pilke glorie
 þat ȝe trauailen aboute to shew *and* to multiplie. May
 þan þe glorie of a singlere Romeyne strecchen þider
 as þe fame of þe name of Rome may nat clymben ne
 passen. ¶ And eke sest þou nat þat þe maners of
 diuerse folk *and* eke hir lawes ben discordaunt amonge
 hem self. so þat pilke þing þat sommen iugen worþi of
 preysyng. oþer folk iugen þat it is worþi of torment.
 ¶ and þer of comeþ þat þouȝ a man delite hym in 1545

And do you, who
 are confined to
 the least point of
 this point, think
 of nothing but of
 blazing far and
 wide your name
 and reputation?
 What is there
 great in a glory
 so circumscribed?

Even in this
 contracted circle,
 there is a great
 variety of nations,

to whom not only
 the fame of par-
 ticular men, but
 even of great
 cities, cannot
 extend.

In the time of
 Marcus Tullius
 the fame of Rome
 did not reach
 beyond Mount
 Caucasus.

How narrow,
 then, is that
 glory which you
 labour to pro-
 pagate.
 Shall the glory of
 a Roman citizen
 reach those places
 where the name
 even of Rome was
 never heard?

Customs and
 institutions differ
 in different
 countries.

What is praise-
 worthy in one is
 blame-worthy in
 another.

1515 *seye*—seyen
 1516 *streite*—streyt
 1517 *þan*—thanne
 1518 *inne*—in
leest[e]—leste
pilk—thilke
þenke ȝe—thinken ȝe
 1520 *born forþe*—MS. borne,
 C. born, forth

1520 *narwe*—narwh
 1521 *streyt*—streyte
myche—mochel
 1522 *conteinþe*—coneyteth
 1525 *habitacle*—MS. habit-
 ache, C. habytacule
 1529 [*nat*]—from C.
 1531 *last[e]*—laste
 1532 *writeþ*—writ

1533 *hadde*—hadden
ȝitte—omitted
 1534 *hyȝt*—hyhte
pilk—thikke
 1535 *wexen*—waxen
 1536 *Sest þou*—sestow
 1538 *shew*—shewe
 1539 *singlere*—singler
 1515 *comeþ*—comth it

It is not the interest of any man who desires renown to have his name spread through many countries. He ought, therefore, to be satisfied with the glory he has acquired at home. But of how many personages, illustrious in their times, have the memorials been lost through the carelessness and neglect of writers. But writings do not preserve the names of men for ever.

1557

But perhaps you suppose that you shall secure immortality if your names are transmitted to future ages.

If you consider the infinite space of eternity you will have no reason to rejoice in this supposition. If a *moment* be compared with 10,000 years, there is a proportion between them, though a very small one. But this number of years, multiplied by whatever sum you please, vanishes when compared with the infinite extent of eternity. There may be comparison between finite things, but none between the infinite and finite. Hence it is, that Fame (however lasting), compared with eternity, will seem absolutely nothing.

prysyng of his renoun. he ne may nat in no wise bryngen furþe ne spreden his name to many manere peoples. ¶ And þerfore every maner man auȝte to ben paid of hys glorie þat is puplissed among hys owen neyȝbores. ¶ And þilke noble renoun shal be restreyned wip-inne þe boundes of o maner folk but how many a man þat was ful noble in his tyme. hap þe nedly and wrecched forȝetyng of writers put oute of mynde and don away. ¶ Al be it so þat certys þilke writynges profiten litel. þe whiche writynges longe and derke elde doþ awaye boþe hem and eke her autours. but ȝe men semen to geten ȝow a perdurablete whan ȝe þenke þat in tyme comyng ȝoure fame shal lasten. ¶ But napeles yif þou wilt maken comparisoun to þe endeles space of eternite what þing hast þou by whiche þou maist reioysen þe of long lastyng of þi name. ¶ For if þer were makid comparysoun of þe abidyng of a moment to ten þousand wynter. for as myche as boþe þo spaces ben endid. ¶ For ȝit hap þe moment some porcioun of hit al þouȝ it a litel be. ¶ But napeles þilke self noubre of ȝeres. and eke as many ȝeres as þer to may be multiplied. ne may nat certys be comparisoun to þe perdurablete þat is een[de]les. ¶ For of þinges þat han ende may be mad comparisoun [but of thinges that ben with-owtyn ende to thinges þat han ende may be makid no comparysoun]. ¶ And for þi is it al þouȝ renoun of as longe tyme as euer þe lyst to þinken were þouȝt by þe regard of eternite. þat is vnstauncheable and infinit. it ne sholde nat oonly semen litel. but pleinliche ryȝt nouȝt. ¶ But ȝe men certys ne konne

1547 *furþe*—forth
manere—maner
1548 *þerfore*—ther-for
auȝte—owhte
1549 *paid*—apayed
hys owen—hise owne
1550 *neyȝbores*—nesshebours
be—ben
1552 *hap*—MS. haþe [put owt
1553 *put* (MS. *putte*) oute—

1556 *derke*—derk
doþ awaye—MS. doþe, C.
doth a-vey
her autours—hir actorros
1557 *ȝe*—yow
semen—semetn
1558 *comyng*—to comyng
1559 *wilt*—wolt
1560 *whiche*—which
1563 *myche*—moche

1564 *þo*—the
hap—MS. haþe
some—som
1566 *self*—selue
1567 *he* (2)—ben
1568 *een[de]les*—endeles
1569 *mad*—MS. made, C.
makid
[but — comparysoun]—
1573 *by*—to [from C.]

don no þing aryȝt. but ȝif it be for þe audience of poeple,
and for ydel rumours. *and* ȝe forsaken þe grete worpi-
 nesse of conscience *and* of vertue. *and* ȝe seken ȝoure
 gerdouns of þe smale wordes of strange folke. ¶ Haue
 now here *and* vndirstonde in þe lyȝtnesse of whiche
 pride *and* veyne glorie. how a man scorned[e] festiualy
and myrily swiche vanite. somtyme þere was a man þat
 had[de] assayed wiþ striuyng wordes an oþer man. ¶ þe
 whiche nat for vsage of verrey vertue. but for proude
 veyne glorie had[de] taken vpon hym falsly þe name
 of a philosopher. ¶ þis raper man þat I speke of
 þouȝt[e] he wolde assay[e] where he þilke were a philo-
 sopher or no. þat is to seyne yif he wolde han suffred
 lyȝtly in pacience þe wronges *þat weren don vnto
 hym. ¶ þis feined[e] philosophre took pacience a
 litel while. *and* whan he hadde receiued wordes of
 outerage he as in struyng aȝeine *and* reioysynge of
 hym self seide at þe last[e] ryȝt þus. ¶ vndirstondest
 þou nat þat I am a philosophere. þat oþer man an-
 swered[e] aȝein ful bityngly *and* seide. ¶ I had[de]
 wel vndirstonden [yt]. yif þou haddest holden þi tonge
 stille. ¶ But what is it to þise noble worpi men.
 For certys of swiche folk speke .I. þat seken glorie wiþ
 vertue. what is it *quod* she. what atteiniþ fame to
 swiche folk whan þe body is resoluēd by þe deep. atte
 þe last[e]. ¶ For yif so be þat men dien in al. þat is
 to seyne body *and* soule. þe whiche þing oure resoun
 defendiþ vs to hyleuen þanne is þere no glorie in no
 wyse. For what sholde þilke glorie ben. for he of
 whom þis glorie is seid to be nis ryȝt nouȝt in no wise.
 and ȝif þe soule whiche þat hap in it self science of

But yet you do
 good from no
 other view than
 to have the empty
 applause of the
 people, foregoing
 the pleasures of a
 good conscience
 in order to have
 the insignificant
 praises of other
 people.
 This silly vanity
 was once thus
 ingeniously and
 pleasantly rallied.
 A certain man,
 who had assumed
 the name of a
 philosopher
 through a love
 of vain-glory,
 was told by a
 man of humour
 that he could
 prove he was a
 philosopher by
 bearing patiently
 the injuries
 offered him.
 [* fol. 15.]

1590

After counterfeit-
 ing patience for a
 while, the sophist
 said to the other,
 'You must surely
 confess that I am
 a philosopher.'

'I might have
 believed it,' said
 the other, 'had
 you held your
 tongue.'
 What advantage
 is it to great and
 worthy men to be
 extolled after
 death?

1600

If body and soul
 die, then there
 can be no glory;
 nor can there be
 when he (to
 whom it is
 ascribed) does
 not exist.

1605

1580 *whiche*—swych
 1581 *scorned[e]*—seornede
 1582 *swiche*—swych
somtyme—whilom
 1583 *had[de]*—hadde
 1584 *whiche*—which
proude—prowd
 1586 *speke*—spak
 1587 *þouȝt[e]*—thowhte

1587 *assay[e]*—assaye
 1588 *seyne*—seyn
 1589 *feined[e]*—feynede
 1592 *aȝeine*—ayein
 1593 *last[e]*—laste
vndirstondest þou—vndyr-
 stondow
 1594 *answered[e]*—answerde
 1595 *had[de]*—hadde

1596 [yt]—from C.
 1601 *last[e]*—laste
 1602 *seyne*—seyn
 1604 *for* (2)—whan
 1605 *þis*—thilke
seid—MS. seide, C. seyde
nouȝt—nawht
 1606 *hap*—MS. hape

But if the soul
is immortal when
it leaves the body,
it takes no
thought of the
joys of this
world.

goode werkes vnbounden fro þe prisoun of þe erþe
wendeþ frely to þe heuene. dispiseþ it nouȝt þan alle
erþely occupaciouns. *and* beyng in heuene reioiseþ þat
it is exempt from alle erþely þinges [as wo seith /
1611 thanne rekketh the sowle of no glorie of renown of this
world].

QUICUMQUE SOLAM MENTE.

[The 7th Metre.]
Let him who
seeks fame, think-
ing it to be the
sovereign good,
look upon the
broad universe
and this circum-
scribed earth;
and he will then
despise a glorious
name limited to
such a confined
space.

Will splendid
titles and renown
prolong a man's
life?

In the grave
there is no dis-
tinction between
high and low.

Where is the good
Fabricius now?
Where the noble
Brutus, or stern
Cato?

Their empty
names still live,
but of their
persons we know
nothing.

Fame cannot
make you known.

Who so þat wiþ ouerþrowyng þouȝt only sekeþ glorie
of fame. *and* wenip þat it be souereyne good
¶ Lete hym loke vpon þe brode shewyng contreys of
þe heuen. *and* vpon þe streite sete of þis erþe. *and*
he shal be ashamed of þe eneres of his name. þat may
nat fulfille þe litel compas of þe erþe. ¶ O what
1619 coueiten proude folke to listen vpon hire nekkes in
ydel *and* dedely ȝok of þis worlde. ¶ For al þouȝ
[þat] renoune y-spradde passyng to ferne poeples goþ
by dynerse tonges. and al þouȝ grete houses *and* kyn-
1623 redes shyne wiþ clere titles of honours. ȝit napeles
deep dispiseþ al heye glorie of fame. *and* deep wrappeþ
to gidre þe heye heuedes *and* þe lowe *and* makeþ egal
and euene þe heyest[e] to þe lowest[e]. ¶ where
wonen now þe bones of trewe fabricius. what is
now brutus or stiern Caton þe þinne fame ȝit lastyng
1629 of hir ydel names is markid wiþ a fewe lettres. but
al þouȝ we han knowen þe faire wordes of þe fames of
hem. it is nat ȝeuen to knowe hem þat ben dede *and*
consumpt. Liggip þanne stille al vtterly vnknowable
ne fame ne makeþ ȝow nat knowe. and yif ȝe wene
to lyuen þe lenger for wynde of ȝoure mortal name.
1635 whan o cruel day shal rauyshe ȝow. þan is þe secunde
deep dwellyng in ȝow. *Glosa.* þe first deep he clepip

1608 *nouȝt þan*—nat thanne
1610 *from*—fro
1610—1612 [*as — world*]—
from C.
1615 *Lete*—Lat
1616 *loke*—looken
1616 *sete*—Cȝte
1617 *be*—ben

1619 *vpon*—vp
1620 *and dedely*—in the dedly
1621 *y-spradde*—ysprad
[*þat*]—from C.
ferne—MS. serue, C. ferne
goþ—MS. goþe, C. goth
1622 *and 2*—or
1623 *shyne*—shynen

1623 *clere*—cler
1624 *al*—alle
1626 *heyest[e]*—heyoste
lowest[e]—loweste
1628 *stiern*—MS. sciern, C.
stierne
1632 *consumpt*—consume
1634 *lenger*—longere

here þe departyng of þe body *and* þe soule. ¶ *And* þe secunde deef he clepeth as here. þe styntyng of þe renoune of fame.*

It will be effaced by conquering Time, so that death will be doubly victorious.

* The next three chapters are from the Camb. MS.

[SET NE ME INEXORABILE CONTRA.

BVt for-as-moche as thou shalt nat wenen *quod* she þat I here vntretable batayle ayenis fortune // yit som-tyme it by-falleth þat she desseyuable desserueth to han ryht good thank of men // *And* þat is whan she hire self opneth / *and* whan she descouereth hir frownt / *and* sheweth hir maneres *par*-auenture yit vnderstondesthow nat þat .I. shal seye // it is a wondyr þat .I. desyre to telle / *and* forþi vmethe may I. vnpleyten my sentence *with* wordes for I. deme þat contraryos fortune profiteth more to men than fortune debonayre // For al-wey whan fortune semeth debonayre than she lyeth falsly in by-hetyng the hope of welefulnesse // but forsothe *contraryos* fortune is alwey sothfast / whan she sheweth hir self vnstable thorw hyr chaungyng // the amyable fortune desseyueth folk / the contrarye fortune techeth // the amyable fortune byndeth *with* the beaute of false goodys the hertes of folk þat vsen hem / the contrarye fortune vnbyndeth hem by þe knowyng of freele welefulnesse // the amyable fortune maysthow sen alwey wyndyng *and* flowyng / *and* enere mysknowyng of hir self // the contrarye fortune is a-tempre *and* restreynynd *and* wys thorw excersyse of hir aduersyte // at the laste amyable fortune *with* hir flaterynge draweth mys wandryng men fro the souereyne good // the contraryos fortune ledith ofte folk ayein to sothfast goodes / *and* haleth hem ayein as *with* an hooke / weenesthow thanne þat thou owhtest to leten this a lytel thing / þat this aspre *and* horrible fortune hath discoueryd to the / the thowhtes of thy trewe frendes // For-why this ilke for-

[The viij prose.] 'But do not believe,' said Philosophy, 'that I am an implacable enemy to Fortune. This inconstant dame sometimes deserves well of men, when she appears in her true colours. And what I say may perhaps appear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune.'

1650

The latter lies and deceives us, the former displays her natural inconstancy.

That deceives us, this instructs us; that, by a fallacious show of good, enslaves the mind; this, by the knowledge of her fickleness, frees and absolves it.

The one is wavering and incapable of reflection, the other is staid and wise through experience of adversity.

Lastly, prosperous fortune leads men astray.

Adversity teaches them wherein real happiness consists.

It renders us no inconsiderable service in enabling us to recognize our true friends.

1668

1669 tyme hath departyd *and* vncoueryd to the bothe the
certeyn vysages *and* ek the dowyntos visages of thy
felawes // whan she departyd away fro the / she took

1672 away hyr frendes *and* lafte the thyne frendes // now
whan thou were ryche *and* weleful as the semede / *with*
how mechel woldesthow han bowht the fulle know-
yng of this // þat is to seyn the knowyng of thy
verray frendes // now pleyue the nat thanne of Rychesse
.I. Iorn syn thou hast fowndyn the moste presyos kynde
of Rychesses þat is to seyn thy verray frendes.

At what price
would you not
have bought this
knowledge in
your prosperity?

Complain not,
then, of loss of
wealth, since
thou hast found
infinitely greater
riches in your
true friends.

QUOD MUNDUS STABILI FIDE.

[The viij Metur.]
This world, by
an invariable
order, suffers
change.
Elements, that by
nature disagree,
are restrained by
concord.

That þ^e world *with* stable feith / varieth acordable
chaungynges // þat the contraryos qualite of elementz
holden amonge hem self aliaunce perdurable / þat pheb^{us}
the sonne *with* his goldene chariet / bryngeth forth the
rosene day / þat the mone hath *commaundement* ouer the
1684 nyhtes // whiche nyhtes hesper^{us} the eue sterre hat browt //
þat þ^e se gredy to flowen constreyneth *with* a certeyn ende
hise floodes / so þat it is nat l[e]ueful to stretche hise

The sea is thus
kept within its
proper bounds.

1687 brode termes or bowndes vp-on the erthes // þat is to seyn
to couere alle the erthe // Al this a-cordaunce of thinges
is bownden *with* looue / þat gouerneth erthe *and* see / *and*
hath also *commaundementz* to the heuenes / *and* yif
this looue slakede the brydelis / alle thinges þat now
louen hem to gederes / wolden maken a batayle contyn-
uely *and* stryuen to fordoon the fasoun of this worlde /
the which they now leden in acordable feith by fayre
moenynges // this looue halt to gideres poeples Ioygned
with an hooly bond / *and* knytteth sacrement of mar-
yages of chaste looues // And loue enditeth lawes to
trewe felawes // O weleful weere mankynde / yif thilke
loue þat gouerneth heuene gouerned[e] yowre corages /

This concord is
produced by love,
which governeth
earth and sea,
and extends its
influence to the
heavens.

If this chain of
love were broken
all things would
be in perpetual
strife, and the
world would go
to ruin.
Love binds
nations together,
it ties the nuptial
knot, and dictates
binding laws to
friendship.

Men were truly
blest if governed
by this celestial
love!

EXPLICIT LIBER 2^{us}.

1690 hath—H. he hath

INCIPIT LIBER 3^{us}

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / whan the swetnesse
 of hire ditee hadde thorw perced me þat was desirous
 of herkninge / and .I. astoned hadde yit streyhte myn
 Eres / þat is to seyn to herknè the bet / what she wolde
 seye // so þat a litel here after .I. seyde thus // O thow
 þat art souereyn comfort of Angwissos corages // So thow
 hast remounted and norysshed me with the weyhte of thy
 sentences and with delit of thy syngynge // so þat .I. trowe
 nat now þat .I. be vnpanygal to the strokes of fortune / as
 who seyth. I. dar wel now suffren al the assantes of for-
 tune and wel deffende me fro hyr // and tho remedies
 whyche þat thow seydest hire byforn weren ryht sharpe
 Nat oonly þat .I. am nat agrysen of hem now // but .I. de-
 siros of herynge axe gretely to heeren tho remedyes //
 than seyde she thus // þat feeled .I. ful wel quod she //
 whan þat thow ententyf and styлле rauysshedest my
 wordes // and .I. abood til þat thow haddest swych habyte
 of thy thowght as thow hast now // or elles tyl þat .I.
 my self had[de] makid to the the same habyt / which
 þat is a moore verray thinge // And certes the remenaunt
 of thinges þat ben yit to seye / ben swyche // þat fyrst
 whan men tasten hem they ben bytynge / but whan
 they ben resseyuyd with-inne a whyht than ben they
 swete // but for thow seyst þat thow art so desirous to
 herkne hem // wit[h] how gret brennynge woldesthown
 glowen / yif thow wystest whyder .I. wol leden the //
 whydyre is þat quod .I. // to thilke verray welefulnesse
 quod she // of whyche thynges herte dremeth // but
 for as moche as thy syhte is ocupied and distorbed / by
 Imagynasyon of herthely thynges / thow mayst nat yit
 sen thilke selue welefulnesse // do quod .I. and shewe

[The fyrste prose.]
 Philosophy now
 ended her song.
 I was so charmed
 that I kept a
 listening as if
 she were still
 speaking.

At last I said,
 O sovereign com-
 forter of dejected
 minds, how much
 hast thou re-
 freshed me with
 the energy of thy
 discourse,
 so that I now
 think myself
 almost an equal
 match for For-
 tune and able to
 resist her blows.
 I fear not, there-
 fore, thy reme-
 dies, but earnestly
 desire to hear
 what they are.

1713

P. When I per-
 ceived that, silent
 and attentive, you
 received my
 words, I expected
 to find such a
 state of mind in
 you, or rather, I
 created in you
 such an one.
 What remains to
 be said is of such
 a nature that
 when it is first
 tasted it is
 pungent and un-
 pleasant, but
 when once swal-
 lowed it turns
 sweet, and is
 grateful to the
 stomach.
 But because you
 say you would
 now gladly hear,
 with what desire
 would you burn
 if you could
 imagine whither
 I am going to
 lead you?
 B. Whither is
 that, I pray?
 P. To that true
 felicity, of which
 you seem to have
 but a faint fore-
 taste.

1702 *streyhte*—H. strengthened | 1718 *had[de]*—H. hade
 1712 *am nat*—H. nam nought

But your sight is
clouded with
false forms, so
that it cannot
yet behold this
same felicity.
R. Show me, I
pray, that true
happiness with-
out delay.
P. I will gladly
do so at your
desire, but I will
first describe that
false cause of
happiness, so
that you may be
better able to
comprehend the
exact model.

* Here the Add.
MS. begins again.
[The first metat.]
He who would
sow seed must
first clear the
ground of useless
weeds, so that he
may reap an
abundant harvest.
Honey tastes all
the sweeter to a
palate disgusted
by offensive
flavours.
The stars shine
all the clearer
when the southern
showery blasts
cease to blow.
When Lucifer
has chased away
the dark night,
then Phoebus
mounts his gay
chariot.
So you, beholding
the false felicity,
and withdrawing
your neck from
the yoke of
earthly affections,
will soon see the
sovereign good.

[The 2d^e prose.]
Philosophy, with
a serious air, and
appearing to re-
collect herself,
and to rouse up
all her faculties,
thus began.
All the cares and
desires of men
seek one end—
happiness.

[* fol. 15 b.]

me / what is thilke verray welefulnesse / .I. preye the
with-howte tarynge // þat wole .I. gladly don quod she /
for the cause of the // but .I. wol fyrst marken the by
wordes / and I wel enforeen me to enformen the //
thilke false cause of blysfulnesse þat thow more know-
est / so þat whan thow hast fully by-holden thilke false
gooles and torned thyne eyen to þat oother syde / thow
mowe knowe the clernesse of verray blysfulnesse //

*QUI SERERE INGENIUM.

¶ Who so wil sowe a felde plentiuons, lat hym first
delyuer it of þornes and kerue asondre wip his hooke
þe bushes and þe ferne so þat þe corne may comen heuy
of eres and of greins. hony is þe more swete yif mouþes
han firste tastid sauoures þat ben wikke. ¶ þe sterres
shynen more agreably whan þe wynde Nothus letiþ his
ploungy blastes, and afir þat lucifer þe day sterre hap
chased away þe derke nyȝt. þe day þe feirer lediþ þe
rosene horse of þe sonne. ¶ Ryȝt so þou byholdyng
first þe fals[e] goodes, bygynne to wiþdrawe þi nek[ke]
fro þe ȝok of erþely affeccions, and afterwarde þe
verrey goodes shollen entre in to þi corage. 1750

TUNC DEFIXO PAULULUM.

þO fastned[e] she a lytel þe syȝt of hir eyen and wiþ-
drow hir ryȝt as it were in to þe streite sete of hir
þouȝt, and bygan to speke ryȝt þus. Alle þe cures
quod she of mortal folk whiche þat trauaylen hem in
many manere studies gon certys by diuerse weies.
¶ But napeles þei enforced hem *to comen oonly to on

1734 wol—H. shalle
1739 wil—wole
felde—feld
1740 delyuer—delyuere
of—fro
hooke—hook
1741 bushes—bosses
ferne—fern
corne—korn
1743 firste—fyrst

1743 wikke—wyckyd
1744 wynde—wynd
his—hise
1745 hap—MS. hape
1746 feirer—fayrere
1747 horse—hors
Ryȝt—And Ryht
1748 fals[e]—false
bygynne—bygyn
wiþdrawe—with drawn

1748 nek[ke]—nekke
1749 afterwarde — after-
ward
1750 entre—entren
1751 fastned[e]—fastnede
wiþdrow — MS. wiþ-
drown, C. with drowh
1752 sete—Cyte
1756 enforced—enforsen

ende of blisfulnesse [And blysfulnesse] is swiche a goode
 þat who so haþ gotten it he ne may ouer þat no þing more
 desiire. and þis þing for soþe is þe souereyne good þat con-
 teiniþ in hym self al manere goodes. to þe whiche goode
 yif þere failed[e] any þing. it myȝt[e] nat ben souereyne
 goode. ¶ For þan were þere som goode out of þis ilke soue-
 reyne goode þat myȝt[e] ben desired. Now is it clere *and*
 certeyne þan þat blisfulnesse is a *perfit estat* by þe con-
 gregacioun of alle goodes. ¶ þe whiche blisfulnesse as
 I haue seid alle mortal folke enforcen hem to geten by
 dyuerse weyes. ¶ For-whi þe couetise of verray goode
 is naturely y-plaunted in þe hertys of men. ¶ But þe
 myswandryng *error* mysledip hem in to fals[e] goodes.
 ¶ of þe whiche men some of hem wenen þat soue-
 reygne goode is to lyue wip outhen nede of any þing.
and traueilen hem to ben habundaunt of rychesse.
 and some oþer men demen. þat souerein goode be forto
 be ryȝt digne of reuerences. *and enforen* hem to ben
 reuerenced among hir neyȝbours. by þe honours þat þei
 han ygeten ¶ *and* some folk þer ben þat halden þat
 ryȝt heyȝe power to be souereyn goode. *and enforen*
 hem forto regnen or ellys to ioignen hem to hem þat
 regnen. ¶ And it semep to some oþer folk þat noblesse
 of renoun be þe souerein goode. *and hasten* hem to
 geten glorious name by þe artes of werre or of pees.
 and many folke mesuren *and gessen* þat souerein goode
 be ioye *and gladnesse* *and wenen* þat it be ryȝt blisful
 [thyng] to ploungen hem in uoluptuous delit. ¶ And
 þer ben folk þat enterchaungen þe causes *and* þe endes

True happiness is that complete good which, once obtained, leaves nothing more to be desired.

It is the sovereign good, and comprehends all others. It lacks nothing, otherwise it could not be the supreme good. Happiness is, therefore, that perfect state, in which all other goods meet and centre. It is the object which all men strive after. A desire of the true good is a natural instinct, but error misleads them to pursue false joys.

1769

Some, imagining the supreme good to consist in lacking nothing, labour for an abundance of *riches*; others, supposing that this good lies in the *reuerence* and *esteem* of their fellow men, strive to acquire honourable positions.

There are some, again, who place it in supreme *power*, and seek to rule, or to be favoured by the ruling powers. There are those who fancy *fame* to be the height of happiness, and seek by the arts of war or peace to get renown.

Many there are who believe nothing to be better than *joy* and *gladness*, and think it delightful to plunge into luxury.

1757 [*And blysfulnesse*] —
goode—good [from C.
 1758 *so*—so þat
haþ—MS. haþe
 1759 *souereyne*—souereyn
 1760 *al*—alle
goode—good
 1761 *þere*—ther
failed[e]—faylyde
myȝt[e]—myhte
souereyne goode—souereyn
 good
 1762 *þan*—thanne
þere—ther

1762 *goode*—good
souereyne—souereyn
 1763 *goode*—good
myȝt[e]—myhte
 1764 *certeyne*—certain
 1766 *seid* — MS. seide, C.
folke—foolk [seyd
 1767 *goode*—good
 1769 *fals*[e]—false
 1770 *souereygne goode is* —
 souereyn good be
 1771 *lyue wip outhen*—lyuen
 with outh
 1772 *rychesse*—Rychesses

1773 *some*—som
goode be—good ben
 1774 *be*—ben
 1775 *neyȝbours*—nesshebers
 1776 *halden*—holden
 1777 *heyȝe*—heyh
to—omitted
goode—good
 1780 *goode*—good
 1781 *or*—*and*
 1782 *folke*—folk
goode—good
 1783 *be*—hy
 1784 [*thyng*]—from C.

Some there are who use these causes and ends interchangeably, as those who desire riches as a means of getting power; or who desire power in order to get money or renown. In all they do they have a particular end in view. Nobility and popular favour are sought after by some in order to become famous. By others, wives and children are only desired as sources of pleasure. Friendship must not be reckoned among the goods of fortune, but among those of virtue, for it is a very sacred thing. All else are desired either for the power or pleasure they afford.

1802

The goods of the body fall under the same predicament. Strength and a good stature seem to give power and worthiness. Beauty and swiftness give glory and fame; and health gives delight. In all these happiness alone is sought. What a man most wishes for, that he esteems the supreme good, which, as we have defined, is happiness. Thou hast now before thee a view of human felicity (falsely so called), that is, riches, honours, power, glory, and delight, which last *Epicurus*

of þise forseide goodes as þei þat desiren rycchesse to han power *and* delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In þise þinges *and* in swyche oper þinges is tourned al þe enteneioun of desirynges *and* [of] werkes of men. ¶ As þus. ¶ Noblesse *and* fauour of poeple whiche þat ȝiueþ as it semeþ a manere clernesse of renoun. ¶ *and* wijf *and* children þat men desiren for cause of delit *and* mirinesse. ¶ But forsoþe frendes ne shollen nat ben rekened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle þise oper þinges forsoþe ben taken for cause of power. or ellis for cause of delit. ¶ Certis now am I redy to referen þe goodes of þe body to þise forseide þinges abouen. ¶ For it semeþ þat strengþe *and* gretnesse of body ȝeuen power *and* worpinesse. ¶ *and* þat beaute *and* swiftenesse ȝeuen noblesse *and* glorie of renoun. *and* hele of body semeþ ȝiuen delit. ¶ In alle þise þingus it semeþ oonly þat blisfulnesse is desired. ¶ For-whi þilke þing þat euery man desireþ moost ouer alle þinges. he demip þat be þe souereyne goode. ¶ But I haue diffined þat blisfulnesse is þe souereyne goode. for whiche euery wyȝt demip þat þilke estat þat he desireþ ouer alle þinges þat it be þe blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulnesse of mankynde. þat is to seyne rycchesse. honours. power. glorie. *and* delitȝ. þe whiche delit oonly considered Epicurus Iuged *and* establissed. þat delit is þe souereyne goode. for as myche as alle oper þinges as hym þouȝt[e] by-refte away ioie *and* myrþe from þe herte. ¶ But I retourne aȝeyne to þe studies of meen.

1786 *rycchesse*—rychesses1787 *delices*—delytes1789 *oper*—oother
al—alle

1790 [of]—from C.

1791 *shollen*—sholden1795 *þe*—tho1796 *oper*—oother1801 *swiftenesse*—swiftnesse1803 *ȝiuen*—MS. ȝiueþ, C.

yeuen

1806, 1807 *souereyne goode*—

souereyn good

1807 *whiche*—whych1809 *þe*—omitted [from

þan byforne—thanne by-

1810 [thy eyen]—from C.;

MS. has ȝeuen aȝeyne

almost—almest

1816 *welfulnesse*—welefulnesse1811 *seyne rycchesse*—seyn
Rychesses1814 *souereyne goode*—soue-

reyn good

1815 *myche*—moche1816 *oper*—oother1815 *þouȝt[e]*—thowhte

from—fram

1816 *aȝeyne*—ayein

of whiche men þe eorage alwey rehersiþ *and* seekeþ þe souereyne goode of alle be it so þat it be wip a derke memorie [but he not by whiche paath]. ¶ Ryzt as a dronke man not nat by whiche pape he may retourne home to hys house. ¶ Semep it þanne þat folk folyen *and* erren þat enforen hem to haue nede of no þing ¶ Certys þer nys non oþer þing þat may so weel *perfourny* blisfulnesse as an estat plentuous *of alle goodes þat ne hap nede of none oþer þing. but þat it is suffisant of hym self. vnto hym self. and foleyen swyche folk þanne. þat wenen þat þilk þing þat is ryzt goode. þat it be eke ryzt worþi of honour *and* of reuerence. ¶ Certis may. for þat þing nys neyþer foule ne worþi to ben dispised þat al þe entencionn of mortel folke trauaille forto geten it. ¶ And power auzt[e] nat þat eke to be rekened amonges goodes what ellis. for it nys nat to wene þat þilke þing þat is most worþi of alle þinges be feble *and* wip out strengþe *and* clernesse of renoun auzte þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ryzt excellent *and* noble. þat it ne semep to be ryzt clere *and* renowned. ¶ For certis it nedip nat to seie. þat blisfulnesse be anguissous ne dreri ne subgit to greuances ne to sorwes. syn þat in ryzt litel þingus folk seken to haue *and* to vsen þat may deliten hem. ¶ Certys þise ben þe þinges þat men wolen *and* desyren to geten. and for þis cause desiren þei ryeches. dignites. regnes. glorie *and* delices ¶ For þerby wenen þei to han suffisaunce honour power. renoun *and* gladnesse. ¶ þanne is it goode. þat men seken þus by so many dyuerse studies. In whiche desijr it may lyztly be shewed.

considered as the sovereign good. I now return to the inclinations and pursuits of mankind.

1820

Their minds are bent upon the chief good, and are ever seeking it with a darkened understanding, like a drunken man, [* fol. 16.]

who cannot find his way home. Do they go astray who strive to keep themselves from want?

By no means.

No state is happier than that in which a man is above want, and independent of others.

Are they guilty of folly that seek esteem and reverence?

No; for that is not contemptible for which all men strive.

Is not power to be reckoned amongst desirable goods?

Why not? For

that is not an insignificant good which invests a man with authority and command.

Fame also is to be regarded, for everything excellent is also shining and renowned.

We hardly need say that happiness is not an

unjoyous and melancholy state, for in the pursuit of the smallest matters men seek only pleasure.

Hence it is that mankind seek riches, &c., because by them

they hope to get independence, honour, &c.

However varied

1818 *souereyne goode*—*souereyn* good
of—omitted
alle—al
derke—dirkyd
1819 [*but—paath*]—from C.
1820 *dronke*—drunken
pape—paath
1821 *home*—hym

1823 *perfourny*—performe
1825 *hap*—MS. *habe*
none—non
1827 *þilk*—thilke
1828 *goode*—good
1829 *foule*—fowl
1830 *al*—welneyh alle
1831 *trauaille*—trauaylen
auzt[e]—owhte

1832 *be*—ben
1834 *out*—owte
1835 *auzte*—owhte
1836 *al*—alle
1837 *be*—ben
clere—cleer
1843 *ryches*—Rychesses
1846 *goode*—good
1847 *be*—ben

their desires,
happiness is their
sole pursuit.
However various
men's opinions
are respecting
happiness, all
agree in pursuing
it as the end of
their actions and
desires.

[The 2^de Metur.]
I will now sing
of Nature's laws,
by which the
universe is
governed.

how grete is þe strengþe of nature. ¶ For how so þat
men han dyuerse sentences *and* discordyng algates men
accordyn alle in lynyng þe ende of goode. 1850

QUANTAS RERUM FLECTAT.

IT likeþ me to shew[e] by subtil songe wiþ slakke *and*
delitable soun of strenges how þat nature myzty en-
clineþ *and* flitteþ gouernementz of þinges ¶ *and* by
whiche lawes she purueiable kepith þe grete worlde. *and*

1855 how she bindyng restreineþ alle þingus by a bonde þat
may nat be vnbounden. ¶ Al be it so þat þe liouns of

[j.] The Punic lion
submits to man,
and dreads the
keeper's lash;

þe contree of pene beren þe fair[e] cheines. *and* taken
metes of þe handes of folk þat zeuen it hem. *and*

1859 dreden her sturdy maystres of whiche þei ben wont to
suffren [betinges]. yif þat hir horrible mouþes ben bi-
bled. þat is to sein of bestes deuoured. ¶ Hir corage

yet, if he once
taste blood,

of tyme passeþ þat haþ ben ydel *and* rested. repaireþ
aȝein þat þei roren greuously. *and* remembren on hir

his savage in-
stincts revive,

1864 nature. *and* slaken hir nekkes from hir cheins vn-
bounden. and hir maistre first to-teren wiþ bloody tope
assaieþ þe woode wrappes of hem. ¶ þis is to sein þei

and his keeper
falls a victim to
his fury.

[ij]
If the caged bird
though daintily
fed, gets a sight
of the pleasant
grove where she
was wont to sing,

freten hir maister. ¶ And þe Iangland brid þat syngith
on þe heye braunches. þis is to sein in þe wode *and*
after is inclosed in a streit cage. ¶ al þouz [þat] þe

1870 pleiying besines of men zeueþ hem honied[e] drinkes
and large metes. wiþ swete studie. ¶ ȝit napeles yif
þilke brid skippyng oute of hir streite cage seep þe

she will spurn
her food, and
pine for the
beloved woods.

agreable shadewes of þe wodes. she defouleþ wiþ hir
fete hir metes yshad *and* sekeþ mournyng oonly þe
wode *and* twitriþ desiryng þe wode wiþ hir swete

[ijj]
The sapling, bent
down by a mighty

voys. ¶ þe ȝerde of a tree þat is haled adoun by myzty

1848 *grete*—gret
1849 *algates*—Allegates
1850 *goode*—good
1851 *shew[e]*—shewe
1854 *whiche*—MS. swiche. C.
whyche
worlde—world
1856 *be*—ben
vnbounden—vnbownde

1857 *fair[e]*—fayre
1860 [*betinges*]—from C.
1862 *passeþ*—passed
1864 *from*—fram
vnbounden—vnbownde
1865 *to-teren*—to-torn
tope—toth
1867 *Iangland*—Iangelynge
1869 *streit*—streyht

1870 *pleiying*—MS. pleinyng,
C. pleyynge
besines—bysynesse
honied[e]—honyede
1872 *oute*—owt
1873 *agreable*—agreables
1874 *fete*—feet
1875 *twitriþ*—twiterith

strengþe bowiþ redely þe crophe adoun. but yif þat þe hande of hym þat it bente lat it gon aȝein. ¶ An oon þe croph lokeþ vp ryȝt to heuene. ¶ þe sonne phibus þat failleþ at euene in þe westrene waves retornip aȝein eftsones his cart by a priue pape þere as it is wont aryse. ¶ Alle þinges seken aȝein in to hir propre cours. and alle þinges reioisen hem of hir retournynge aȝein to hir nature ne noon ordinaunce nis bytaken to þinges but þat. þat hap ioignyng þe endynge to þe bygynnyng. *and* hap makid þe cours of it self stable þat it chaungeþ nat from hys propre kynde. 1887

VOSQUE TERRENA ANIMALIA.

* Certis also ȝe men þat ben erþeliche bestes dremen alwey [yowre bygynnyng] al þouȝ it be wiþ a þinne ymaginacioun. *and* by a maner þouȝt al be it nat clerly ne perfytly ȝe looken from a fer til þilk verray fyn of blisfulnesse. and þerfore þe naturel entencioun ledeþ ȝow to þilk verray good ¶ But many manere errours mistournip ȝow þer fro. ¶ Considere now yif þat be þilke þinges by whiche a man wenip to gete hym blysfulnesse. yif þat he may comen to þilke ende þat he wenep to come by nature ¶ For yif þat moneye or honours or þise oþer forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semeþ faille. ¶ Certys þan wil I graunt[e] þat þei ben makid blisful. by þilke þinges þat þei han geten. ¶ but yif so be þat þilke þinges ne mowe nat perfoumen þat þei by-heten *and* þat þer be defaute of many goodes. ¶ Shewep it nat þan clerely þat fals beaute of blisfulnesse is knowe *and* a-teint in þilke þinges. ¶ First *and* forward þou þi self þat haddest

hand, will resume its natural position as soon as the restraining force is removed. [iii.]

Though the sun sets in the western main at eve, yet by a secret path he takes his wonted journey toward the east. All things pursue their proper course, obedient to the source of order.

Hence, throughout the world entire stability is found, for all things, having fulfilled their appointed course, return from whence they came.

[The 3^d prose.]

[* fol. 16 b.]

O earthly animals, you have an indistinct perception of your beginning, and you have ever the true end of felicity in view, but your natural instincts are perverted by many errors.

1893

Can men obtain the end they have in view by the means they usually employ in the pursuit of happiness?

If riches and honours and the like make men happy, so that they shall want for nothing, then happiness may be procured by these acquisitions.

1901

But if these things cannot make good what they promise, if there still be something to be desired, then they are delusions, and the felicity after all is a counterfeit.

1877 *crophe*—crop
1878 *hande*—hand
bente—bent
1880 *faillē*—falleth
1881 *cart*—carte
a—omitted
pape—paath
1883 *of*—MS. of of
1885 *hap*—MS. hape

1885 *ioignyng*—Ioyned
1886 *hap*—MS. hape [from C.
1889 [*yowre bygynnyng*]—
al—MS. as, C. Al
1891 *from*—fran
til þilk—to thylke
1892 *þe*—omitted
1893 *þilk*—thylke
1895 *be*—by

1896 *gete*—geten
1899 *swiche*—swych
goode—good
1900 *wil*—wole
graunt[e]—graunte
1901 *many*—manye
clerely—clerly
fals—false
1905 *knowe*—known

in your prosperity were you never annoyed by some wrong or grievance?

1910 wrong or grevance þat by-tidde þe on any syde.

B. I must confess that I cannot remember ever being wholly free from some trouble or other.

P. That was because something was absent which you did desire, or something present which you would fain be quit of.

B. That's quite true.

P. Then you did desire the presence of the one and the absence of the other?

B. I confess I did.

P. Every man is in need of what he desires.

B. Certainly he is.

P. If a man lack anything can he be supremely happy?

B. No.

P. Did you not in your abundance want for somewhat?

B. What then if I did?

P. It follows that riches cannot put a man beyond all want, although this was what they seemed to promise.

Money may part company with its owner, however unwilling he may be to lose it.

B. I confess that's true.

P. It ought to be confessed when every day we see might prevailing over right.

From whence springs so much litigation, but from this, that men seek to re-

haboundaunces of ryechesses nat long agon. ¶ I axe ȝif þat in þe haboundaunce of alle þilk[e] ryechesses þou were neuer anguissous or sory in þi corage of any

¶ Certys quod I it remembreþ me nat þat euere I was so free of my þouȝt. þat I ne was al-wey in anguyshe of somewhat. þat was þat þou lakkedest þat þou noldest han lakked. or ellys þou haddest þat þou noldest han had. ryȝt so is it quod I þan. desiredest þou þe presence of þat oon and þe absence of þat oþer. I graunt[e] wel quod .I. for soþe quod she þan nedip þer somewhat þat euery man desireþ. ȝe þer nedip quod I.

¶ Certis quod she and he þat haþ lakke or nede of a wyȝt nis nat in euery way suffisaunt to hym self. no quod .I. and þou quod she in alle þe plente of þi ryechesse haddest þilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat ryechesse maken þat a man nis nedy. ne þat he be suffisaunt to hym self. and þat was it þat þei byhyȝten as it semeþ. ¶ and eke certys I trowe þat þis be gretly to consydere þat moneye ne haþ nat in hys owen kynde þat it ne may ben by-nomen of hem þat han it maugre hem. ¶ I by-knowe it wel quod I ¶ whi sholdest þou nat by-knowen it quod she. whan euery day þe strengere folke by-nymen it fram þe febler maugre hem. ¶ Fro whennes comen ellys alle þise foreine compleintes or quereles of pletyngus. ¶ But for þat men axen aȝeine her moneye þat haþ be by-nomen hem by force or by gyle. and alwey maugre hem. ¶ Ryȝt so it is quod I. þan quod she haþ a man nede to seken hym foreyne helpe by whiche he may defende hys moneye. who may say nay

1908 *þilk[e]*—thylke

1913 *þat*—*lakkedest*—And was nat þat quod she for þat the lacked som-what

1915 *had*—MS. *hadde*, C. *had*

1917 *graunt[e]*—*graunte*

1919 *haþ*—MS. *haþe*

a wyȝt—awht

1921 *alle*—al

1922 *ryechesse*—Rychesses
lak—lakke

1923 *ryechesse*—Rychesses

1927 *haþ*—MS. *haþe*

owen—owne

1930 *strenger folke by-nymen*
—*strengere folk by-ne-*
myu

1931 *fram*—fro

1931 *febler*—febelere
Fro—For

1933 *aȝeine*—ayeyn

1934 *haþ*—MS. *haþe*

be—ben

1936 *haþ*—MS. *haþe*

helpe—help

1937 *say*—sey

quod .I. ¶ Certis *quod* she *and* hym nedip no helpe
yif he ne hadde no moneye þat he myȝt[e] leese. ¶ þat
is doutles *quod* .I. þanne is þis þing turned in to þe con-
trarie *quod* she ¶ For rycheſſe þat men wenen sholde
make ſuffiſaunce. þei maken a man raper han nede of
foreine helpe. ¶ whiche is þe manere or þe giſe *quod*
she þat rycheſſe may dryuen away nede. ¶ Riche folk
may þei neiþer han hungre ne þreſt. þiſe ryche men
may þei feele no colde on hir lymes in wynter. ¶ But
þou wilt anſwere þat ryche men han y-nouȝ wher wiþ
þei may ſtaunchen her hunger. *and* ſlaken her þreſt
and don away colde. ¶ In þis wiſe may nede be con-
forted by rycheſſes. but certys nede ne may nat al
outerly be don away. for þouȝ þis nede þat is alwey
gapyng *and* gredy be fulfilled wiþ rycheſſes. *and* axe
any þing ȝit dwelleþ þanne a nede þat myȝt[e] ben ful-
filled. ¶ I holde me ſtille *and* telle nat how þat litel
þing ſuffiſeþ to nature. but certys to auarice ynouȝ ne
ſuffiſeþ no þinge. ¶ For ſyn þat rycheſſe ne may nat
al don away nede. but rycheſſe maken nede. what may
it þanne be þat ȝe wenen þat rycheſſes mowen ȝeuen
ȝow ſuffiſaunce.

cover their own
of which they
have been un-
justly deprived?

1940

B. Nothing is
more true.

P. Then a man
needs the assist-
ance of others in
order to keep his
riches. If he had
no money to lose
he would not
stand in need of
this help?

B. That is beyond
all doubt.

P. Then the very
reverse of what
was expected

(from riches)
takes place? For
riches add to a
man's necessities.
Tell me how do
riches drive away
necessity? Are
not rich men liable
to hunger, thirst,
and cold? You
will say that
the rich have
wherewithal to
satisfy these
wants. By riches
indigence may be
alleviated, but
they cannot sat-
isfy every want.

[* fol. 17.]

Even if gaping
and greedy neces-
sity be filled with
riches, yet some
cravings will re-
main. A little
suffices for nature,
but avarice never
has enough.

If riches, then,
add to our wants,
why should you
think that they
can supply all
your necessities?

[The 3^de Metur.]

The rich man,
had he a river of
gold, would never
rest content.
Though his neck
be loaded with
precious pearls,
and his fields be
covered with in-

1959

QUAMUIS FLUENTER DIUES.

Al were it so þat a ryche couetous man hadde riuer
fletyng alle of golde ȝitte sholde it neuer ſtaunche
hys couetiſe. ¶ And þouȝ he hadde his nekke I-charged
wiþ preciouse ſtones of þe rede ſee. *and* þouȝ he do
erye his feldeſ plentiuſous wiþ an hundreþ oxen neuere
ne ſhal his bytyng byſynneſſe forleten hym while he

1938 *nedip no helpe*—nedede
non help

1939 *myȝt[e]*—myhte

1940 *doutles*—dowteles

1941 *rycheſſe*—Rycheſſes

1943 *helpe*—help

whiche—whyh

1944 *ryches*—Rycheſſe

dryuen—dryue

1945 *hungre*—hungyr

þreſt—thurſt

1946 *þei*—the

colde—coold

in—on

1947 *wilt anſwere*—wolt

Anſweren

y-nouȝ—y-now

1948 *þreſt*—thurſt

1949 *colde*—coold

1950 *nat*—omitted

1951 *outerly*—vtrely

1953 *myȝt[e] ben*—myhte be

1957 *rycheſſe*—Rycheſſes

1960 *riuer*—a Ryuer

1961 *alle*—al

golde—gold

ȝitte—ȝit

ſtaunche—ſtaunchyn

1962, 1963 *þouȝ*—thow

1964 *erye*—Ere

hundreþ—hundred

1965 *while*—whyh

numerable herds,
yet shall unquiet
care never forsake
him; and at his
death his riches
shall not bear
him company.

¹ Read *dignitates*

[The 10th prose]

It may be said
that *dignities*
confer honour on
their possessors.
But have they
power to destroy
vice or implant
virtue in the
heart?

So far from ex-
pelling vicious
habits, they only
render them more
conspicuous.

Hence arises the
indignation when
we see dignities
given to wicked
men.

Hence Catullus'
resentment
against Nonius,
whom he calls
the botch, or im-
postume of the
State.

lyueþ. ne þe lyzt[er] rychesses ne shal nat beren hym
compaignie whanne he is dede. 1967

SET DIGNITATIBUS.¹

Byt dignitees to whom þei ben comen make þei hym
honorable *and* reuerent. han þei nat so grete strengþe
þat þei may putte vertues in þe hertis of folk. þat vsen
þe lordshipes of hem. or ellys may þei don away þe
vices. Certys þei [ne] ben nat wont to don away wik-
kednesses. but þei ben wont raper to shew[en] wikked-
nesses. *and* þer of comeþ it þat I haue ryzt grete des-
deyne. þat dignites ben ȝeuen ofte to wikked men.

¶ For whiche þing catullus elepid a consul of Rome þat
lyzt nonius postum. or boch. as who seiþ he clepiþ
hym a congregacioun of uices in his brest as a postum
is ful of corrupeioun. al were þis nonius set in a

1980 chayere of dignitee. Sest þou nat þan how gret vylenye
dignitees don to wikked men. ¶ Certys vnworþines of

The deformities
of wicked men
would be less
apparent if they
were in more ob-
scure situations.
Would you free
yourself from
peril by accepting
a magistracy
along with De-
coratus a buffoon
and informer?

wikked men sholdþ ben þe lasse ysen yif þei nere re-
nomed of none honours. ¶ Certys þou þi self ne
myztest nat ben brouzt wiþ as many perils as þou
myztest suffren þat þou woldest bere þi magistrat wiþ
decorat. þat is to seyn. þat for no peril þat myzt[e] bi-

1987 fallen þe by þe offence of þe kyng theodorik þou noldest
nat ben felawe in gouernaunce with decorat. whanne
þou say[c] þat he had[de] wikkid corage of a likerous
shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche
honours Iugen hem worþi of reuerence þat I deme *and*
holde vnworþi to han þilke same honours. ¶ Now yif
þou saie a man þat were fulfilled of wisdom. certys þou

Honours do not
render undeserv-
ing persons
worthy of esteem.

If you find a man
endowed with
wisdom you

1966 *lyzt[e]*—lyhte
shal—shol

1967 *dede*—ded

1968 *make*—maken

1969 *grete*—gret

1972 [*ne*]—from C.

ben—be

1972, 1973 *wikkednesses* —
wykkydnesse

1973 *to*—omitted

shew[en]—shewen

1974 *comeþ*—comth

1974 *grete desdeyne*—gret
desdaign

1976 *whiche*—which

1977 *lyzt*—hyhte

nonius—MS. vonnus, C.

nomys

boch—MS. hope, C. boch

clepiþ—clepyd

1979 *nonius*—MS nonnus, C.

nomys

set—MS. sette, C. set

1980 *Sest þou*—Sesthow

1980 *þan*—thanne

vylenye—fvlonye [ynesse]

1981 *vnworþines*—vnworth-

1982 *ben*—be

ysen—MS. ysene, C. I-sene

1984 *many*—manye

1985 *bere*—beren

1986 *myzt[e]*—myhte

1987 *þe* (2)—omitted

1988 *whanne*—whan

1989 *say[c]*—saye

had[de]—hadde

ne myȝtest nat demen þat he were vworþi to þe honour. or ellys to þe wisdom of whiche he is fulfilled. No *quod* .I. ¶ Certys dignitees *quod* she appertienē properly to vertue. *and* uertue transporteþ dignite anon to þilke man to whiche she hir self is conioigned. ¶ And for as moche as honours of poeple ne may nat maken folk digne of honour. it is wel seyn clerly þat þei ne han no propre beaute of dignite. ¶ And ȝit men auȝten take more hede in þis. ¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ *and* for soþe nat vnpunissed. þat is forto sein. þat shrewes reuengen hem aȝeinward vpon dignites. for þei ȝelden aȝein to dignites as gret gerdoun whan þei byspotten *and* defoulen dignites wiþ hire vylenie. ¶ And for as moche as þou mow[e] knowe þat þilke verray reuerence ne may nat comen by þe shadewy transitorie dignitees. vndirstonde now þis. yif þat a man hadde vsed *and* hadde many manere dignites of consules *and* were comen peraventure amonges straunge naciouns. sholde þilke honour maken hym worshipful *and* redouted of straunge folk ¶ Certys yif þat honour of poeple were a naturel ȝifte to dignites. it ne myȝte neuer eesen nowher amonges no maner folke to done hys office. ¶ Ryȝt as fire in euery contre ne stinteþ nat to enchaufen *and* *to ben hote. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of

deem him worthy of respect and of the wisdom which he professes.

B. I could not do otherwise.

P. Virtue has her proper worth, which she ever transfers to her votaries.

Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow. Dignities conferred upon shrews only make their vices the more conspicuous. Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villainies.

2009

These shadowy honours have nothing in their nature to procure respect; for if a man, having borne the honours of the consulate, should go among barbarians would this honour gain him their respect?

2016

If respect were an attribute of honour it would infallibly bring esteem everywhere, just as heat is ever an attribute of fire.

[* fol. 17 b.]

Honours arise from the false

1994 *demen*—deme
1995 *whiche*—which
1996 *quod she*—omitted
1997 *vertue*—vertu
 uertue—vertu
1998 *whiche*—whych
2000 *clerly*—MS. clerly, C. clerly
2002 *auȝten* — *hede* —
 owhten taken mor heed
2002-3 *For*—*dignite*—For
 yif so he þat a wykkyd
 whyght be so mochel the
 fowlere *and* the moore

 owt cast þat he is dis-
 spised of most folk so as
 dignete
2004-2007 *maken* — *soþe* —
 maken shrewes digne of
 Reuerence the whych
 shrewes dignete sheweth
 to moche folk thanne
 makith dignete shrewes
 rather so moche more
 despised than preyed
 and forsothe
2008 *ȝelden*—yilden
2009 *byspotten*—by-spetten

2010 *hire*—hyr
2011 *moche*—mochel
 mow[e]—mowe
2012 *þe shadewy* — thyse
 shadwy
2013 *vndirstonde* — vndyr-
 þis—thus [stond
2014 *hadde*—had
2018 *ȝifte*—yift
2019 *folke*—foolk
 done—don
2020 *enchaufen* — eschaufen
2021 *myche*—mochel
2022 *be*—ben

opinions of men,
and vanish when
they come among
those who do not
esteem them, that
is, among foreign
nations.

Do they always
endure in those
places that gave
birth to them?

The Praetorate
was once a great
honour, but now
it is only an
empty name and
a heavy expense.

What is more
vile than the
office of the
superintendency
of provisions?

That which hath
no innate beauty
must lose its
splendour or
value according
as popular
opinion varies
concerning it.

If dignities can-
not confer esteem,
if they become
vile through
filthy shrews, if
they lose their
lustre by the
change of times,
if they become
worthless by the
change of popular
opinion, what
beauty do they
possess which
should make
them desirable,
or what dignity
can they confer
on others?

[The 4th Metur.]

Nero, though in-
vested with the
purple and
adorned with
pearls, was hated
by all men.

hir propre strengþe of nature, but only of þe fals[e]
opinioun of folk. þat is to sein. þat wenen þat dignites
maken folk digne of honour. An on þerfore whan þat
þei comen þer as folk ne knowen nat þilke dignites.

2027 her honours vanissen away and þat on oon. but þat is
a-mong straung folk. maist þou sein. but amongus
hem þat þei weren born duren þilk[e] dignites alwey.

¶ Certys þe dignite of þe prouostrie of Rome was som-
tyme a grete power. now is it no þing but an ydel
name. and þe rente of þe senatorie a gret charge. and
yif a whiȝt somtyme hadde þe office to taken he[de] to
þe vitales of þe poeple as of corne and what oþer þinges
he was holden amonges grete. but what þing is more
nowe out east þanne þilke prouostrie ¶ And as I haue
seid a litel here byforne. þat þilke þing þat hap no
propre beaute of hym self resceyueþ somtyme pris and
shinyng and somtyme lesiþ it by þe opinioun of
vsauces. ¶ Now yif þat dignites þanne ne mowen
nat maken folk digne of reuerence. and yif þat dignites
wexen foule of hir wille by þe filþe of shrewes. ¶ and
yif þat dignites lesen hir shynyng by chaungyng of
tymes. and yif þei wexen foule by estimacioun of
poeple. what is it þat þei han in hem self of beaute
þat auȝte ben desired. as who seiþ none. þanne ne
mowen þei ȝinen no beaute of dignite to none oþer. 2047

QUAMUIS SE TIRIO.

Al be it so þat þe proude nero wiþ al his woode luxurie
A kembed hym and apparailled hym wiþ faire purpers
of Tirie and wiþ white perles. Algates ȝitte throf he

- 2023 fals[e]—false
2021 þat 2 —omitted
2027 her—hyr
vanissen—vanessen
2028 a-mong —amonges
straung—straunge
but—ne
2029 þat—ther
duren þilk[e] — ne duren
nat thylke
2030 somtyme—whylom

- 2031 grete—gret
2032 þe (2)—omitted
2033 somtyme—whylom
þe—MS. þe þe
2034 corne—corn
what—omitted
2035 more nowe—now more
2036 east—MS. east. C. east
2037 seid—MS. seide, C. seyde
here byforne—her by-forn
hap—MS. haþe

- 2042 filþe—felthe
2043 þat—omitted
2046 auȝte—owhte
none—non
2047 þei—MS. ȝe, C. they
none—non
2048 al (2)—alle
2049 kembed—kembde
apparailled—MS. apparail
en, C. a-paraylede
2050 ȝitte—yit

hateful to alle folk ¶ þis is to seyn þat al was he by- 2051
 hated of alle folk. ¶ ȝitte þis wicked Nero hadde gret
 lordship *and* ȝaf somtyme to þe dredeful senatours þe
 vnworshipful setes of dignites. ¶ vnworshipful setes
 he elepiþ here fore þat Nero þat was so wikked ȝaf þo
 dignites. who wolde þanne resonably wenen þat blysful-
 nesse were in swiche honours as ben ȝeuen by vicious 2057
 shrewes.

Yet he had lord-
 ship, and gave to
 the senators the
 dishonoured seats
 of dignity.
 Who then can
 think that felicity
 resides in honours
 given by vicious
 shrews?

AN UERO REGNA.

[The 5th prose.]

Bvt regnes *and* familiarites of kynges may þei maken a
 man to ben myzty. how ellys. ¶ whanne hir
 blysfulnesse dureþ perpetuely but certys þe olde age of
 tyme passeþ. *and* eke of present tyme now is ful of en-
 saumples how þat kynges þat han chaunged in to
 wrechednesse out of hir welefulnesse. ¶ O a noble þing
and a cler þing is power þat is nat founden myzty to
 kepe it self. ¶ And yif þat power of realmes be auctour
and maker of blisfulnesse. yif þilke power lakkeþ on
 any side. amenusþ it nat þilke blisfulnesse *and* bryngeþ
 in wrechednesse. but yif al be it so þat realmes of man-
 kynde stretchen broode. ȝit mot þer nede ben myche
 folk ouer whiche þat euery kyng ne haþ no lordshipe
 ne comaundement ¶ *and* eertys vpon þilke syde þat
 power failleþ whiche þat makip folk blisful. ryȝt on þat
 same side noupower entriþ vndirneþ þat makeþ hem
 wreches. ¶ In þis manere þanne moten kynges han
 more porcioun of wrechednesse þan of welefulnesse.
 ¶ A tyraunt þat was kyng of sisile þat had[de] assaied
 þe peril of his estat shewid[e] by similitude þe dredes
 of realmes by gastnesse of a swerde þat heng ouer þe
 heued of his familier. what þing is þan þis power þat

P. Do kingdoms
 and a familiarity
 with princes
 make a man
 mighty?
 B. Why should
 they not if they
 are durable?
 P. Past ages, as
 well as the pre-
 sent, furnish us
 with many ex-
 amples of princes
 who have met
 with dismal re-
 verses of fortune.
 O then how noble
 and glorious a
 thing is power
 that is too weak
 to preserve itself!
 If dominion
 brings felicity,
 then misery will
 follow if it be de-
 fective.
 But human rule
 has its limits,
 therefore wher-
 ever power ceases
 there impotence
 enters, bringing
 misery along
 with it.

2074
 Kings, therefore,
 have a larger por-
 tion of misery
 than of felicity.

Dionysius of
 Sicily, conscious
 of this condition,
 exhibited the
 fears and cares
 of royalty by the
 terror of a naked
 sword hanging

2053 *lordship*—lorshippe
ȝaf somtyme—ȝaf whylom
dredeful—reuerencȝ
 2055 *fore*—for; *ȝaf*—ȝaf
 2060 *myzty*—MS. vnnyzty,
 C. myhty
 2062 *passeþ*—passed
 of 2.—omitted

2063 *kynges þat han* —
 kynges ben
 2066 *kepe*—kepen
 2067 *maker*—makere
 2069 *yif*—yit
realmes—the Reaumes
 2070 *stretchen*—streichchen
myche—moche

2071 *haþ*—MS. hape
 2073 *whiche*—whyȝh
 2074 *vndirneþ*—vndyr-nethe
 2077 *had[de]*—hadde
 2078 *shewid[e]*—shewede
 2079 *realmes*—Reaumes
swerde—sword
heng—MS. henge, C. heng

over the head of his friend and flatterer Damocles. What then is this thing called

[fol. 18.] Power, which cannot do away with care or fear? Men would live in security but cannot, and yet they glory in their power. Is he powerful who cannot do what he wishes? Is he a mighty man who goes surrounded with an armed guard, to terrify those whom he himself fears, and whose power depends solely upon his numerous retinue? Why need I enlarge upon the favourites of princes having thus displayed the imbecility of kings! Their prosperity is affected by the caprice of their fortunate masters as well as by the adversity to which

2098

they are incident. Nero only allowed his master Seneca to choose the manner of his death. Antoninus (Caracalla) commanded Papinian to be slain by the swords of his soldiers. Yet both would have given up all they possessed. Seneca begged for poverty and exile. But relentless fortune precipitated them to destruction, and did not permit them to choose their fate. What then is Power, which terrifies its possessors, and which cannot be got rid of at pleasure? No advantage is to be gained by friend-

may nat don away þe bytynges of besines ne eschewe þe prikkes of drede. and certys ȝit woldeþ þei lynen *in sykernesse. but þei may nat. and ȝit þei glorifien hem in her power ¶ Holdest þou þan þat þilk[e] man be myȝty þat þou seest þat he wolde don þat he may nat don. ¶ And holdest þou þan hym a myȝty man þat haþ environed hise sydes wiþ men of armes or seruantes *and* dredeþ more [hem] þat he makeþ agast. þen þei dreden hym. *and* þat is put in þe handes of hise seruantz. for he sholde seme myȝty but of familiers [or] seruantz of kynges. ¶ what sholde I telle þe any þing. syn þat I my self haue shewed þe þat realmes hem self ben ful of gret feblesse. þe whiche familiers certis þe real power of kynges in hool estat *and* in estat abated ful [ofte] þroweþ adoun. ¶ Nero constreined[e] his familier *and* his maistre seneca to chesen on what deþ he wolde deien. ¶ Antonius comaundid[e] þat knyȝtis slown wiþ her swerdis Papinian his familier whiche Papinian had[de] ben long tyme ful myȝty a-monges hem of þe courte. and ȝit certis þei wolde boþe han renounced her power. of whiche [two] senek enforced[e] hym to ȝiuen to Nero his rychesses. *and* also to han gon in to solitarie exil. ¶ But whan þe grete weyȝt. þat is to sein of lordes power or of fortune draweþ hem þat sholden falle. neyþer of hem ne myȝt[e] do þat he wolde. what þing is þanne þilke power þat þouȝ men han it þat þei ben agast. ¶ *and* whan þou woldest han it þou nart nat siker. ¶ And yif þou woldest forleten it þou mayst nat eschewen it. ¶ But wheþir swiche men ben frendes at nede as ben conseiled by fortune *and* nat by vertue. Certys swiche

2091 *besines*—bysynesse
2093 *ȝit*—yif
2094 *glorifien*—gloryfyve
2094 *þilk[e]*—thylke
2097 *haþ*—MS. haþe
2097 *environed*—enuyrowneþe
2098 [hem]—from C.
2099 *þen*—than
2091 [or]—from C
2092 *realmes*—Reames

2093 *feblesse*—feblesse
2094 *real*—Ryal
2095 [ofte]—from C.
2095 *constreined[e]* — con-
2096 *his* (1)—hyr [streynede
2096 *seneca*—Senek
2097 *comaundid[e]* — com-
2098 *her*—hyr [aundede
2099 *whiche*—which
2099 *had[de]* ben long — þat

hadde ben longe
2100 *courte*—court
2100 *wolde*—wolden
2101 [two]—from C.
2101 *enforced[e]*—enforcede
2102 *ȝiuen*—yenen
2102 *his*—hyse
2104 *weyȝt*—weyhte
2105 *sholden*—sholen
2106 *myȝt[e]*—myhte

folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ And what pestilence is more myzty forto anoye a wízt þan a familier enemy.

QUI SE UALET¹ ESSE POTENTEM. [¹ Read *uolet*]

Who so wolde ben myzty he mot daunten hys cruel corage. ne put[te] nat his nekke ouercomen vnder þe foule reines of lecherie. for al be it so þat þi lordship[e] strecche so fer þat þe contre Inde quakíþ at þi comaundement. or at þi lawes. and þat þe leest isle in þe see þat hyzt tile be þral to þe ¶ 3it yif þou mayst nat puten away þi foule derk[e] desijres and dryuen oute fro þe wreched compleyntes. Certis it nis no power þat þou hast.

2123

GLORIA UERO QUAM FALLAX.

Bvt glorie how deceivable and how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dities þat hyzten tregedies cried[e] and seide. ¶ O glorie glorie *quod* he. þou nart no þing ellys to þousandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renoun by þe fals[e] opinioun of poeple. and what þing may ben þouzt fouler þen swiche preisyng for þilk[e] folk þat ben preised falsly. þei moten nedes han shame of hir preisynges. and yif þat folk han geten hem þank or preysyng by her desertes. what þing haþ þilk pris echid or encreased to þe conscience of wise folk þat mesuren hire good. not by þe rumour of þe poeple. but by þe soþfastnesse of conscience. and yif it seme a fair þing a man to han encresid and sprad his name. þan folweþ

ship based on prosperity instead of virtue. Adversity will turn this sort of friendship into enmity. And what greater plague can there be than the enmity of thy familiar friend? [The 5th Metur.] He who would obtain sovereign power must obtain conquest over himself, and not yield to his passions. Though your dominion extended from India to Thule, yet if thou art tormented by care thou hast no real power.

[The 6th prose.]

How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—
ἀδόξα δόξα
μυροῖσι δὴ
βροτῶν, οὐδὲν
χρηστὸν βίον
ἄγκωσας μέγαν,
for the underserving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renown founded on the prejudices of the vulgar? Those that are undeservedly praised ought to blush for shame. If a wise man gets well-merited praise it does not add to his felicity. If it be a good thing to spread

2115 *wolde ben*—wole be
2116 *put[te]*—putte
2117 *lordship[e]*—lordshype
2119 *comaundement* — comaundement;
leest isle—last Ile
2120 *hyzt*—hyhte
2121 *puten*—putten
derk[e]—dyrke

2122 *oute*—owt
2124 *foule*—fowl
2125 *whiche*—whyeh
2126 *maker*—makere
cried[e]—cryde
2127 *he*—she
2128 *sweller*—swellere
2129 *many[e]*—manye
had—MS. hadde, C. had

2129 *fals[e]*—false
2130 *fouler*—fowlere
2131 *þen*—thane
þilk[e]—thylke
2133 *or*—of
2134 *haþ*—MS. haþe
þilk—thylke

abroad one's
fame, it must be
dishonourable not
to do so.

But a good name
cannot penetrate
everywhere, and
the most illus-
trious names
must be unknown
to the greatest
part of the world.

The favour of
the people is
worth but little
as it is seldom
judicious and

* fol. 18 b.]
never permanent.

How empty and
transitory are
titles of nobility!

2150

Gentility is
wholly foreign to
renown, and to
those who boast
of noble birth.

Nobility is fame
derived from the
merits of one's
ancestors.

If praise can give
nobility they are
noble who are
praised.

Then if thou hast
no nobility of thy
own, thou canst
not derive any
splendour from
the merits of
others.

If there be any
good in nobleness
of birth, it con-
sists alone in this,
that it imposes an
obligation upon
its possessors not
to degenerate
from the virtues
of their ancestors.

it. þat it is demed to ben a foule þinge yif it ne be
ysprad ne encreased. but as I seide a litel her byforne.
þat syn þer mot nedes ben many folk to whiche folk þe
renoun of a man ne may nat comen. it byfalleþ þat he
þat þou wenest be glorious *and* renommed. semþ in þe
nexte parties of þe erþe to ben wiþ out glorie. *and* wiþ
out renoun. ¶ *and* certis amonges þise þinges I ne trowe
nat þat þe pris *and* grace of þe poeple nis neiþer worþi
*to ben remembrid ne comeþ of wise iugement. ne is
ferm perdurably. ¶ But now of þis name of gentillesse.
what man is it þat ne may wel seen how veyne *and*
how flittyng a þing it is. ¶ For if þe name of gentil-
esse be referred to renoun *and* clernesse of linage. þan
is gentil name but a for[e]ine þing. þat is to sein to
hem þat glorifien hem of hir linage. ¶ For it semþ
þat gentillesse be a maner preysynge þat comeþ of decert
of auncestres. ¶ *And* yif preysynge makeþ gentillesse
þan moten þei nedes be gentil þat ben preysed. For
whiche þing it folweþ. þat yif þou ne haue no gentillesse
of þi self. þat is to sein pris þat comeþ of þi deserte
foreine gentillesse ne makeþ þe nat gentil. ¶ But certis
yif þer be any goode in gentillesse. I trowe it be in al
oonly þis. þat it semþ as þat a maner necessitee be im-
posed to gentil men. for þat þei ne sholden nat outraien
or forliuen fro þe uertues of hire noble kynrede. 2163

OMNE HOMINUM GENUS IN TERRIS.

[The 6th Metre.]

All men have the
same origin.

They have one
father and one
king,

who gave the
moon her horns,
and adorned the
sun with his rays.

The same gave
the earth to man

Al þe linage of men þat ben in erþe ben of semblable
burþe. On al one is fadir of þinges. On alone
minyst[r]eþ alle þinges. ¶ He ȝaf to þe sonne hys
bemes. he ȝaf to þe moone hir hornes. he ȝaf þe men to
þe erþe. he ȝaf þe sterres to þe heuene. ¶ he encloseþ

2139 *foule þinge*—fowl thing

2140 *ne—and*
byforne—byfor

2144 *parties*—partye

erþe—Erthes

out—owte

2145 *out*—owhte

2148 *ferm*—ferme

2149 *veyne*—veyn

2150 *if*—yif

2154 *comeþ of*—comth of the

2157 *whiche*—which

2158 *pris*—preys

comeþ—comth

2160 *goode*—good

in (2)—omitted

2161 *maner*—manere

2166 *hys*—hyse

2167 *hir*—hyse

wip membres þe soules þat comen fro hys heye sete.
¶ þanne comen alle mortal folk of noble seed. whi
noysen ȝe or bosten of ȝoure eldris ¶ For yif þou
look[e] ȝoure bygynnyng. and god ȝoure auctour *and*
ȝoure makere. þan is þer no forlyued wyȝt but ȝif he
norisse his corage vnto vices *and* forlete his propre
burþe. 2175

QUID AUTEM DE CORPORIBUS.¹

But what shal I seie of delices of body. of whic[h]e
delices þe desiringes ben ful of anguisse. *and* þe
fulfillinges of hem ben ful of penaunce. ¶ How grete
sekenesse *and* how grete sorwes vnsuffrable ryȝt as a
manere fruit of wickednesse ben þilke delices wont to
bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of
whiche delices I not what ioye may ben had of hir
moeuyng. ¶ But þis woot I wel þat who so euere wil
remembren hym of hys luxuries. he shal wel vndir-
stonde. þat þe issues of delices ben sorowful *and* sory.
¶ And yif þilke delices mowen make folk blisful. þan
by þe same cause moten þise bestes ben clepid blisful.
¶ Of whiche bestes al þe entencioun hasten to fulfille
hire bodyly iolyte. and þe gladnesse of wijf [*and*]
children were [an] honest þing. but it hap ben seid.
þat it is ouer myche aȝeins kynde þat children han ben
foundeu tormentours to hir fadres I not how many.
¶ Of whiche children how bitynge is enery condicioun.
It nedep nat to tellen it þe þat hast or þis tyme assaied
it. *and* art ȝit now anguyssous. In þis approue I þe
sentence of my disciple Euridippus. þat seide þat he
þat hap no children is weleful by infortune. 2197

and adorned the
sky with stars.
He breathed into
man the breath of
life.
All men spring
from this illustri-
ous source.
Why then do they
boast of pedigree?
He alone is
ignoble who sub-
mits to vice and
forgets his noble
origin.

[¹ Read *corporis
voluptatibus.*]

[The 7th prose.]
But what shall I
say with respect
to sensual plea-
sures, the de-
sire of which is
full of anxiety,
and the enjoy-
ment of them full
of repentance?
What diseases
and intolerable
pains (the merited
fruits of vice) are
these delights
wont to bring
upon those who
enjoy them!
I am unable to
see what joy is to
be found in the
gratification of
them
The remembrance
of criminal in-
dulgence brings
with it bitter
remorse.
If such things
make men happy,
then may brutes
attain to felicity,
since by their in-
stinct they are
urged to satisfy
their bodily de-
lights.
A wife and chil-
dren do not
always bring hap-
piness, for some
have found tor-
mentors in their
own offspring.
I approve of this
opinion of Euri-
pides, that he
who is childless
is happy in his
misfortune.

2169 *fro hys*—fram hyse
2170 *seed*—sede
2171 *bosten*—MS. vosen, C.
bosten
2172 *look[e]*—loke
2173 *is*—uis
2176 *delices*—delites
body—bodye
2177 *anguisse*—Angwyssh
2178 *grete*—gret

2179 *sekenesse*—sykenesse
grete sorwes—gret soruwes
2180 *fruit*—frut
2182 *had*—MS. hadde, C.
had
2183 *wil*—wole
2184 *hys*—hyse
2185 *sorowful*—sorwful
sory—sorye
2186 *make*—makyn

2189 [*and*]*—from C.*
2190 [*an*]*—from C.*
hap—MS. haþe
seid—MS. seide, C. seyð
2191 *myche*—moche
2192 *many*—manye
2196 *Euridippus* — Eury-
dyppys: read Euripides
2197 *hap*—MS. haþe

HABET HOC VOLUPTAS.

[The 7th Metur.]Pleasure leaves a
pain behind it.

2199

The bee gives us
agreeable honey,
but try to hold it,
and it quickly
dies, leaving its
sting behind.

Euery delit hap þis. þat it anguisseþ hem wiþ prikkes
þat vsen it. ¶ It resemblip to þise flying flyes þat
we clepen been. þat afire þat þe bee hap shed hys agre-
able honies he fleep away *and* stynges þe hertes of hem
þat ben ysmyte wiþ bytynge ouer longe holdynges. 2202

NICHIL IGITUR DUBIUM EST.

[The 8th prose.]
It appears then
that happiness is
not to be found in
the above-men-
tioned external
things.

[* fol. 19.]

These false ways
are perplexed
with many evils,
as I shall pre-
sently show thee.
Do you want to
amass wealth,
then you must
take it from your
neighbours.
Would you shine
in dignities, then
you must beg for
them and dis-
grace yourself by
a humiliating
supplication.
If power be your
ambition, you
expose yourself to
the snares of
inferiors.Do you ask for
glory, to be dis-
tracted by vexa-
tions and so lose
all security.Do you prefer a
voluptuous life?
Think then that
all men will de-
spise him who is
a thrall to his
body.They build upon
a weak foundation
that place
bodily delights
above their own
reason.Can you surpass
the elephant in
bulk, or the bull
in strength?

Now nis it no doute þan þat þise weyes ne ben a
maner mysledyng to blisfulnesse. ne þat þei ne
mowe nat leden folke þider as þei byheten to leden
hem. ¶ But wiþ how grete harmes þise *forseide weyes
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi
yif þou enforcest þe to assemble moneye. þou most by-
reuen hym his moneye þat hap it. and yif þou wilt
shynen wiþ dignites. þou most byseechen *and* supplien
hem þat ȝiuen þo dignitees. ¶ And yif þou coueitest
by honour to gon by-fore oþer folk þou shalt defoule þi
self by humblesse of axing. yif þou desiryst power.
þou shalt by awaites of þi subgitȝ anoyously be cast
vndir many periles. axest þou glorie þou shalt ben so
destrat by aspre þinges þat þou shalt forgone syker-
nesse. ¶ And yif þou wilt leden þi lijf in delices.
euery whiȝt shal dispisen þe *and* forleten þe as þou þat
art þral to þing þat is ryȝt foule *and* brutel. þat is [to]
sein seruauunt to þi body. ¶ Now is it þan wel yseen
how lytel *and* how brutel possessioun þei coueiten þat
putten þe goodes of þe body abouen hire owen resoun.
¶ For mayst þou sourmounten þise olifuntȝ in gretnesse
or weyȝt of body. Or mayst þou ben strengre þan þe
bole. Mayst þou ben swifter þan þe tigre. biholde þe

2198 *Euery*—MS. Ouery, C.

Every

2198, 2200 *hap*—MS. haþe*shed hys*—shad hyse2203 *nis*—is2204 *mysledyng* — mysled-
ynges2205 *folke*—folk2208 *enforcest* — MS. en-
forced, C. enforcest2209 *hap*—MS. haþe2209 *wilt*—wolt2211 *ȝiuen*—yeuen2212 *gon*—MS. gone, C. gon*by-fore*—byforn*shal*—shal2213 *by*—thorw2214 *by*—be*be*—ben2216 *destrat*—MS. destralle,

C. destrat

forgone—forgoon2217 *wilt*—wolt2218 *whiȝt*—wyht2219 *foule*—fowl

[to]—from C.

2220 *yseen*—seen2221 *brutel*—brotel2222 *owen*—owne2224 *weyȝt*—weyhty*strenger*—strengere2225 *swifter*—swyftere*biholde*—by-hold

spaces *and* þe stablenesse *and* þe swyfte cours of þe heuene. *and* stynte somtyme to wondren on foule þinges. þe whiche heuene certys nis nat raper for þise þinges to ben wondred vpon. þan for þe resoun by whiche it is gouerned. but þe shynyng of þi forme þat is to seien þe beaute of þi body. how swiftly passyng is it *and* how transitorie. ¶ Certis it is more flittyng þan þe mutabilite of floures of þe somer sesoun. For so as aristotil telleþ þat yif þat men hadden eyen of a beest þat hiȝt lynx. so þat þe lokyng of folk myȝt[e] percen þoruȝ þe þinges þat wiȝstonden it. who so lokid þan in þe entrailes of þe body of alciabiades þat was ful fayr in þe superfice wiȝ oute. it shulde seme ryȝt foule. *and* for þi yif þou semest faire. þi nature ne makip nat þat. but þe desceinaunce of þe fieblesse of þe eyen þat loken. ¶ But preise þe goodes of þi body as moche as euer þe list. so þat þou know[e] algates þat what so it be. þat is to seyn of þe goodes of þi body whiche þat þou wondrest vpon may ben destroyed or dessolued by þe hete of a feure of þre dayes. ¶ Of alle whiche forseide þinges I may reducen þis shortly in a somme. ¶ þat þise worldly goodes whiche þat ne mowen nat ȝiuen þat þei byheten. ne ben nat profit by þe congregacioun of alle goodes. þat þei ne ben nat weyes ne papes þat bryngen men to blysfulnesse ne maken men to ben blysful.

Art thou swifter than the tiger? Behold the immense extent of the heavens and cease to admire vile or lesser things. Admire what is still more admirable, the consummate wisdom that governs them. How fleeting is beauty! It fades sooner than the vernal flowers. For, as Aristotle says, if a man were lynx-eyed and could look into the entrails of Alcibiades, so fair outwardly, he would find all foul and loathsome.

2238

Thy nature does not make thee seem beautiful, but the imperfect view of thy admirers. Prize bodily perfections as much as you will, yet a three days' fever will destroy them.

2246

Worldly goods do not give what they promise, do not comprise every good, are not the paths to felicity, nor can of themselves make any one happy.

2251

HEU QUE MISEROS TRAMITE.

Alas whiche folie *and* whiche ignoraunce mysledip wandryng wrecches fro þe pape of verrey good. ¶ Certis ȝe ne seken no golde in grene trees. ne ȝe ne

[The 5the Metar.]

Alas! how through folly and ignorance do men stray from the path of true happiness!

2227 *styn*te—stynt
2228 *whiche*—whyh
2230 *whiche*—wyh
2231 *seien*—seyn
2234 *as*—omitted
2235 *hiȝt*—hyhte
2236 *myȝt[e]*—myhte
2237 *alciabiades*—MS. alciadi-
2238 *fayr*—fayre [ades]

2238 *þe*—omitted
2239 *shulde*—sholde
2239 *foule*—fowl
2239 *faire*—fayr
2239 *ne*—omitted
2240 *desceinaunce of þe*
2240 *fiellesse*—deceyuable or
the fieblesse
2242 *moche*—moche

2242 *know[e]*—knowe
2243 *þe*—omitted
2243 *þi body whiche*—the body
whyh
2247 *a*—omitted
2252 *whiche (both)*—whyh
2253 *pape*—paath
good—goode
2254 *golde*—gold

Ye do not seek
gold upon trees
nor diamonds
from the vine.
Ye lay not your
nets to catch fish
upon the lofty
hills.
The hunter goes
not to the Tyr-
rene waters to
hunt the roe.
Men know where
to look for white
pearls, and for the
fish that yields the
purple dye.

2263

They know where
the most delicate
of the finny race
abound and where
the fierce sea-urch-
in is to be found.
But where the
Sovereign Good
abides blinded
mortals never
know, but plunge
into the earth
below to look for
that which has its
dwelling in the
heavens.

[* fol. 19 b.]

What doom do the
silly race deserve?
May they pursue
such false joys,
and having ob-
tained them, too
late find out the
value of the true.

gadren [nat] precious stones in þe vines. ne 3e ne
hiden nat 3oure gymmes in hey3e mountaignes to kachen
fisshe of whiche 3e may maken ryche festes. and yif
3ow lykep to hunte to roos. 3e ne gon nat to þe foordes
of þe water þat hyzt tyrene. and oner þis men knowen
wel þe crikes and þe cauernes of þe see yhidd in þe
floodes. and knowen eke whiche water is most plentiuous
of white perles. and knowen whiche water habundep
most of rede purple. þat is to seyen of a maner shel-
fisshe with whiche men dien purple. and knowen
whiche strondes habounden most of tendre fisshes or
of sharpe fisshes þat hyzten echynnys. but folk suffren
hem self to ben so blynde þat hem ne recchþ nat to
knowe where pilk[e] goodes ben yhidd whiche þat þei
coueiten but ploungen hem in erpe and seken þere
pilke goode þat sourmountep þe heuene þat bereþ þe
sterres. ¶ what *preyere may I make þat be digne to
þe nice þouztis of men. but I preye þat þei coueiten
ryches and honours so þat whan þei han geten þo
false goodes wiþ greet trauayle þat þerby þei mowe
knownen þe verray goodes.

2275

HACTENUS MENDACIS FORMAM.

[The 9^{ne} prose.]

P. I have been
describing the
form of counter-
feit happiness, and
if you have con-
sidered it at-
tentively I shall
proceed to give
you a perfect view
of the true.

B. I now see that
there is no suffi-
ciency in riches, no
power in royalty,
no esteem in
dignities, nor
nobility in re-

IT suffisþ þat I haue shewed hider to þe forme of
false wilfulnesse. so þat yif þou look[e] now clerely
þe ordre of myn entencionn requerþ from hennes forþe
to shewen þe verray wilfulnesse. ¶ For quod .I. (b) [I.]
se wel now þat suffisance may nat comen by richesse. ne
power by realmes. ne reuerence by dignitees. ne gentil-
esse by glorie. ne ioye by delices. and (p) hast þou wel
knownen quod she þe cause whi it is. Certis me semep

2256 hey3e—the hye

kachen—kacheie

2257 fisshe—fyssh

2258 hunte—honte

roos—Rooses

2259 hyzt—hyhte

2260 crikes—brykes

yhidd—MS. yhidde, C. I.

hyd

2261, 2262 whiche—whyeh

2263 shelfisshe—shelle fysh

2264, 2265 whiche—whyeh

2264 dien—deyen

2265 of—with

2266 echynnys—MS. eth-

ynnys, C. Echynnys

2268 yhidd—MS. yhidde, C.

I-hydd

2270 goode—good

2271 make—maken

2273 rycches—Rychesse

2277 wilfulnesse—weleful-

nesse

look[e]—loke

clerely—clerly [nesse]

2279 wilfulnesse—weleful-

For—For-sothe

[I.]—from C.

2280 richesse—Rychesses

2281 realmes—Reames

quod .I. þat .I. se hem ryȝt as þouȝ it were þoruȝ a litel
 elifte. but me were leuer knowen hem more openly of
 þe. Certys *quod* she þe resoun is al redy ¶ For
 þilk þing þat symply is on þing wiþ outen ony
 diuisioun. þe errour *and* folie of mankynde departeþ
and diuidiþ it. *and* mislediþ it *and* transporteþ from
 verray *and* perfit goode. to goodes þat ben false *and*
 inperfit. ¶ But seye me þis. wenest þou þat he þat hap
 nede of power þat hym ne lakkeþ no þing. Nay *quod*
 .I. ¶ Certis *quod* she þou seist aryȝt. For yif so be
 þat þer is a þing þat in any *partie* be fieble of power.
 Certis as in þat it most[e] nedes be nedy of foreine
 helpe. ¶ Riȝt so it is *quod* .I. Suffisaunce and power
 ben þan of on kynde ¶ So semeþ it *quod* I. ¶ And
 demyst þou *quod* she þat a þing þat is of þis manere.
 þat is to seine suffisaunt *and* myȝty auȝt[e] to ben dis-
 pised. or ellys þat it be ryȝt digne of reuerences abouen
 alle þinges. ¶ Certys *quod* I it nys no doute þat it
 nis ryȝt worþi to ben reuereneed. ¶ Lat vs *quod* she þan
 adden reuerence to suffisaunce *and* to power ¶ So þat
 we demen þat þise þre þinges ben alle o þing. ¶ Certis
quod I lat vs adden it. yif we willen graunten þe soþe.
 what demest þou þan *quod* she is þat a dirke þing *and*
 nat noble þat is suffisaunt reuerent *and* myȝty. or ellys
 þat is ryȝt clere *and* ryȝt noble of celebrete of renoun.
 ¶ Considere þan *quod* she as we han grauntid her by-
 forne. þat he þat ne hap ne[de] of no þing *and* is most
 myȝty *and* most digne of honour yif hym nedid any
 clernesse of renoun whiche clernesse he myȝt[e] nat
 graunten of hym self. ¶ So þat for lakke of pilke
 clerenesse he myȝt[e] seme febler on any syde or þe

noun, nor joy in
 carnal pleasures.
 I have a
 glimpse of the
 cause of all this,
 but I should like
 a more distinct
 view. *P.* The
 cause is obvious—
 for that which is
 by nature one and
 indivisible human
 ignorance separ-
 ates and divides,
 and reverses the
 true order of
 things. Does that
 state which needs
 nothing stand in
 need of power?
B. I should say
 no. *P.* Right!
 That which wants
 power needs ex-
 ternal aid. *B.* That
 is true! *P.* Suffi-
 ciency and power
 therefore are of
 one nature. *B.* It
 seems so indeed.
 2297

P. Are power and
 sufficiency to be
 despised? Are
 they not rather
 worthy of uni-
 versal respect?
B. They are
 doubtless highly
 estimable. *P.* Add
 respect to suffi-
 ciency and power,
 and consider all
 three as one and
 the same thing.
B. I see no objec-
 tion to that view.
P. But can that be
 obscure and ig-
 noble which pos-
 sesses three such
 attributes? is it
 not noble and
 worthy of a shin-
 ing reputation?
 He who is most
 powerful and
 worthy of renown
 —if he lack fame
 which he cannot
 give to himself,
 must (by this de-
 fect seem in some
 measure more
 weak and abject.
 He that is suffi-
 ciently mighty
 and esteemed will
 have necessarily

2287 *þilk*—thylke
on—o
 2290 *goode*—good
 2291 *seye*—sey
hap—MS. haþe
 2294 *fioble*—feblere
 2295 *most*[e]—mot
 2296 *helpe*—help
 2297 *on*—o

2298 *demyst þou*—demesthow
 2299 *seine*—seyn
auȝt[e]—owhte
 2300 *reuerences*—Reuerence
 2302 *nis ryȝt*—is ryht
 2304 *alle*—al
 2305 *willen*—wolen
 2306 *dirke*—dyrk
 2308 *clere*—cler

2308 *of celebrete*—by cele-
 bryte
 2310 *hap*—MS. haþe
 2312 *whiche*—whyche
myȝt[e]—myhte
 2314 *clerenesse*—clernesne
myȝt[e]—myhte
febler—the feblere

an illustrious name. *B.* I cannot deny it, for reputation seems inseparable from the advantages you have just mentioned. *P.* Therefore Renown differs in no wise from

2320

the three above-mentioned attributes. And if any one then stands in need of no external aid, can have all he wants, and is illustrious and respected—is not his condition very agreeable and pleasant? *B.* I cannot conceive how such a one can have grief or trouble. *P.* It must then be a state of happiness; and we may also affirm that sufficiency, power, nobility, differ only in name, but

2330

not in substance. *B.* It is a necessary consequence. *P.* The depravity of mankind then divides that which is essentially indivisible; and, seeking for a part of that which has no parts, they miss the entire thing. [* fol. 20.] which they so much desire.

2338

B. How is that? *P.* He that seeks riches in order to avoid poverty, is not solicitous about power; he prefers meanness and obscurity, and denies himself many natural pleasures that he may not lessen his heaps of pelf.

more outcaste. *Glosa.* þis is to seyne nay. ¶ For who so þat is suffisaunt myȝty and reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alreþy of hys suffisaunce. boice. I may nat quod I denye it. ¶ But I mot graunten as it is. þat þis þing be ryȝt celebrable by clernesse of renoun and noblesse. ¶ þan folweþ it quod she þat we adden clernesse of renoun to þe þre forseide þinges. so þat þer ne be amonges hem no difference. and þis is a consequente quod .I. þis þing þan quod she þat ne haþ no nede of no foreine þing. and þat may don alle þinges by his strengþes. and þat is noble and honourable. nis nat þat a myrie þing and a ioyful. boice. but wenest quod I þat any sorow myȝt[e] comen to þis þing þat is swiche. ¶ Certys I may nat þinke. *P.* ¶ þanne moten we graunt[e] quod she þat þis þing be ful of gladnesse yif þe forseide þinges be soþe. ¶ And also certys mote we graunten. þat suffisaunce power noblesse reuerence and gladnesse ben only dyuerse bynames. but hir substaunce haþ no diuersite. Boice. It mot nedely be so quod .I. *P.* þilke þinge þan quod she þat is oon and simple in his nature. þe wikkednesse of men departiþ it *diuidiþ it. and whan þei enforen hem to gete partie of a þing þat ne haþ no part. þei ne geten hem neiþer þilk[e] partie þat nis none. ne þe þing al hole þat þei ne desire nat. .b. In whiche manere quod .I. *p.* þilke man quod she þat sekeþ rychesse to fleen pouerte. he ne tranayleþ hym nat to for to gete power for he haþ leuer ben dirk and vile. and eke wiþdraweþ from hym selfe many naturel delitȝ for he nolde lesen þe moneye þat he haþ as-

2315 *seyne*—seyn
2317 *haþ*—MS. haþe
2324 *haþ*—MS. haþe
2325 *his*—hyse
2326 *myrie*—mery
2327 *wenest*—whennes
2328 *sorow myȝt[e]*—sorwe
myhte
2329 *graunt[e]*—graunte
2331 *be*—ben

2331 *also certys*—certes also
2333 *haþ*—MS. haþe
2334 *nedely*—nedly
2335 *þinge*—thing
2337 *gete*—geten
2338 *haþ*—MS. haþe
þilk[e]—thilke
2339 *none*—non
hole—hool
2340 *whiche*—whyeh

2341 *rychesse*—Rychesses
fleen—MS. sleen, C. fleen
2342 *leuer*—leuer
2343 *vile*—vyl
selfe—self
2344 *delitȝ*—delices
lesen—lese
haþ—MS. haþe

sembled. but certis in þis manere he ne getiþ hym nat
suffisaunce þat power forletiþ. *and* þat moleste prekeþ.
and þat filþe makeþ outcaste. *and* þat derknesse hideþ.
and certis he þat desireþ only power he wastiþ *and*
scatriþ rychesse *and* dispiseþ delices *and* eke honour
þat is wiþ out power. ne he ne preiseþ glorie no þing.
¶ Certys þus seest þou wel þat many þingus failen to
hym. for he haþ somtyme faute of many necessites.
and many anguysses biten hym ¶ *and* whan he may
nat don þo defautes away. he forleteþ to ben myȝty.
and þat is þe þing þat he most desireþ. *and* ryȝt þus
may I make semblable resouns of honours *and* of glorie
and of delices. ¶ For so as enery of þise forseide
þinges is þe same þat þise oþer þinges ben. þat is to
sein. al oon þing. who so þat euer sekeþ to geten þat
oon of þise *and* nat þat oþer. he ne geteþ nat þat he
desireþ. *Boice.* ¶ what seist þou þan yif þat a man
couteiþ to geten alle þise þinges to gider. *P.* Certys
quod she .I. wolde seie þat he wolde geten hym soue-
reyne blisfulnes. but þat shal he nat fynde in þo þinges
þat .I. haue shewed þat ne mowe nat ȝeuen þat þei by-
heten. *boice.* Certys no *quod* .I. ¶ þan *quod* she ne
sholden men nat by no weye seken blysfulnesse in
swiche þinges as men wenen þat þei ne mowe
ȝeuen but o þing senglely of alle þat men seken. I
graunt[e] wel *quod* .I. ne no soþer þing ne may nat
ben said. *P.* ¶ Now hast þou þan *quod* she þe forme
and þe causes of false welefulnesse. ¶ Now turne *and*
flitte þe eyen of þi þouȝt. for þere shalt þou seen an oon
pilk verray blysfulnesse þat I haue byhyȝt þee. *b.*
Certys *quod* .I. it is cler *and* opyn. þouȝ þat it were to
a blynde man. *and* þat shewedest þou me [ful wel] a

He who lacks power, is pricked with trouble, and rendered an out-cast and obscure by his sordid ways, does not possess sufficiency. He who only aims at power squanders his riches, and despises delights and honours unaccompanied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he ceases to have what he most desired—power. In the same way honour, glory, and pleasure, are all inseparable; he that seeks one without the other will fail to obtain his desires. *B.* What then if a man should desire to gain them all at once? *P.* He would then indeed

2361

desire perfect felicity—but can he ever expect to find it in the acquisitions above mentioned, which do not perform what they promise?

B. No, surely!

P. Then happiness is not to be sought in these things which are falsely supposed capable of satisfying our desires?

B. I confess it, and nothing can be more truly affirmed than this. Turn your mind's eye upon the reverse of all this false felicity and you will perceive the true happiness.

B. It is very clear, and I had a complete view of it when you explained to me the causes of its counterfeit.

2346 *prekeþ*—prykketh
2347 *derknesse*—dyrkenesse
2349 *scatriþ*—schatereth
delices—delyc;
2350 *wiþ out*—with owte
2351 *many*—manye
2352 *haþ*—MS. haþe

2352 *faute*—defaute
2353 *may*—ne may
2354 *don*—MS. done, C. don
2356 *make*—maken
2357 *forseide*—MS. sorseide
2363 *souereyne*—souereyn
2365 *mowe*—mowen

2363 *wenen*—wene
mowe—mowen
2370 *graunt[e]*—graunte
soþer—sothere
2371 *said*—MS. saide, C. sayd
2376 [*ful wel*]*—*from C.

True felicity consists in a state of sufficiency, of power, and honour—as well as of a shining reputation and every desirable pleasure; and I must confess that true felicity is that which is bestowed by these advantages, as they are in reality all one and the same.

P. O my nursling, how happy are

you in this conviction, provided you add but one limitation.

B. What is that?

P. Thinkest thou that any thing in this world can confer this happiness?—the sovereign good.

B. I think not; for nothing can be desirable beyond such a state of perfection.

P. These imperfect things above mentioned only confer the shadow of the supreme good, or at most only an imperfect felicity, but they cannot bestow true and perfect happiness.

B. I quite agree with you.

P. Then, knowing the difference between true and false felicity you must now learn where to look for

2401

this supreme felicity.

P. But, as Plato

[* fol. 29 b.] says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good?

lytel her byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is pilke þe verray perfit blisfulnesse þat perfittly makip a man suffisauwt. myzty. honourable noble. and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wip inne myne herte.

I knowe wel pilke blisfulnesse þat may verrayly zeuen on of þe forseide þinges syn þei ben al oon .I. knowe

douteles þat pilke þing is þe fulle of blysfulnesse. *P.*

O my nurry quod she by þis oppinioun quod she I sey[e] þat þou art blisful yif þou putte þis þer to þat I shal seine. what is þat quod .I. ¶ Trowest þou þat

þer be any þing in þis erþely mortal toubmlyng þinges þat may bryngen þis estat. Certys quod I trowe it nat. and þou hast shewed me wel þat ouer pilke goode þer

is no þing more to ben desired. *P.* þise þinges þan quod she. þat is to seyne erþely suffisaunce and power.

and swiche þinges eyþer þei semen likenesse of verray goode. or ellys it semep þat þei zeuen to mortal folk a maner of goodes þat ne ben nat perfit. ¶ But pilke goode þat is verray and perfit. þat may þei nat zeuen.

boice. I. accorde me wel quod .I. þan quod she for as moche as þou hast knowen whiche is pilke verray blisfulnesse. and eke whiche pilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by desceit

semen verray goodes. ¶ Now byhouep þe to knowen

*whennes and where þou mowe seek[e] pilke verray blisfulnesse. ¶ Certys quod I þat desijr I gretly and

haue abiden longe tyme to herkene it. ¶ But for as moche quod she as it likeþ to my disciple plato in his

book of in thimeo. þat in ryzt lytel þinges men shokle bysechen þe helpe of god. ¶ what ingest þou þat be

2377 byforne—by-forne

2378 blysfulnesse — MS. blydenesse, C. blysfulnesse

2385 of—omitted

2386 nurry—norrye

2387 sey[e]—seye

2388 seine—seyn

2389 þis—thise

2390 nat—nawht

2393 seyne—sey

2395 zeuen—yeue

2397 goode—good

2399 whiche—which

2401 seyne—seyn

2402 knowen—knowe

2403 seek[e]—seke

2405 herkene—herknen

2407 sholde—sholden

2408 bysechen—by-shechen

helpe—help

[now] to done so þat we may deserue to fynde þe sete of þilke souereyne goode. *B.* ¶ Certys *quod* .I. I. deme þat we shulle clepen to þe fadir of alle goodes. ¶ For wip outhen hym nis þer no þing founden aryzt. þou seist a-ryzt *quod* she. and bygan on-one to synge ryzt þus.

O QUI PERPETUA.

O þou fadir creatour of heuene *and* of erþes þat gouernest þis worlde by *perdurable* resour þat comaundist þe tymes for to gon from tyme þat age had[de] bygynnyng. þou þat dwellest þi self ay stedfast *and* stable *and* giuest alle oper þinges to ben moeued. ne forein causes necceseden þe neuer to *componne* werke of floterynge mater. but only þe forme of souereyne goode y-set wip inne [þe] wip outhen envie þat moeued[e] þe frely. þou þat art alþerfairest beryng þe faire worlde in þi þouzt. formedest þis worlde to þe likkenesse semblable of þat faire worlde in þi þouzt. þou drawest alle þinges of þi souereyne ensampler. *and* comaundedist þat þis worlde *perfitlyche* ymaked haue frely *and* absolut hyse *perfit* parties. ¶ þou byndest þe elementz by noumbres *proporecionables*. þat þe colde þinges mowen accorde wip þe hote þinges. *and* þe drye þinges wip þe moyst þinges. þat þe fire þat is purest ne fleye nat ouer heye. ne þat þe heuynesse ne drawe nat adoun ouer lowe þe erþes þat ben plounged in þe watres. ¶ þou knyttest to-gidre þe mene soule of treble kynde moeuyng alle þinges. *and* diuidest it by membres accordynge. ¶ And whan it is þus diuided it hap assembled a moeuyng in two roundes. ¶ It goþ to tourne

B. Let us invoke the Father of all things. You are right, said Philosophy, and thus she sang :—
O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme [The *9th Metur.*] command Time flows from the birthofages, Thou, firm and unchange thyself, makest all things else to move! Thy sovereign will to floating matter gave its various forms. impelled by no exterior causes, but by the Idea of the

2419
Best in thy great mind conceived void of malice, Fairest thyself bearing the world's figure in thy thought, thou didst create the world after that prototype, and dost draw all things from the image of the fair Supreme, and dost command that this world should have perfect parts. By harmonious measures thou dost bind fast the elements, so that there is no discordance between things cold and hot, or between the moist and the dry. That the fire may not fly too high, and that weight may not press the earth and water lower than they are now placed, thou didst join the Middle Soul (of a three-fold nature) moving all things, and then by agreeing

2409 [now]—from C.

2410 *souereyne goode*—verray good2411 *shulle*—shollen to—omitted2413 *on-one*—anon2415 *worlde*—world2416 *from*—age—from syn þat age

had[de]—hadde

2417 *stedfast*—stedefast2418 *oper*—oother2419 *forein*—foreyne*werke*—werk2420 *souereyne goode*—souereyn good2421 *y-set*—MS. y-sette, C. Iset*wip inne*—with in

[þe]—the

wip outhen—with owte*moeued[e]*—moeuede2422 *alþerfairest*—alder-fayrest2422-24-26 *worlde*—world2423 *likkenesse*—lyknesse2426 *and absolut*—C. omits2427 *hyse*—hys2430 *fire*—fyr*flye*—fle2431 *drawe*—drawen2435 *hap*—MS. hape2436 *goþ*—MS. goþe

numbers didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encompassing the profound mind doth by that fair idea turn the heaven. Thou by such causes dost raise all souls and lesser lives, and adaptest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by thy kind law like a recoiling flame. O Father, elevate our souls and let them behold thy august throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendour shine in our minds. For thou art ever clear, and to the [The 10th prose.] good art peace and rest. He who looks on thee beholds beginning support, guide, path and goal, combined! Now that thou hast had a faithful representation of future felicity as well as of the true happiness, I shall show thee in what the Perfection of Happiness consists. Our best plan will be to inquire whether there be in nature such a good as thou hast lately defined, lest we be deceived by the vanity of imagination and be carried beyond the truth of the matter subjected to our inquiry.

again to hym owen self, *and* environep a fulle deep þouȝt, *and* tournip þe heuene by semblable ymage. þou by euenlyk causes enhannest þe soules *and* þe lasse liues *and* ablynge hem heye by lyȝt[e] cartes. þou sewest hem in to heuene *and* in to erþe, *and* whan þei ben conuertid to þe by þi benigne lawe. ¶ þou makest hem retorne againe to þe by again ledyng fjr. ¶ O fadir yif þou to þi þouȝt to stien vp in to þi streite sete, *and* graunte [hym] to enviourne þe welle of good, *and* þe lyȝte yfounde graunte hym to fiechen þe clere syȝtes of hys corage in þe. ¶ And scatre þou *and* to-breke [thow] þe weyȝtes *and* þe cloudes of erþely heynesse, *and* shyne þou by þi bryȝtnes, for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art by-gymnyng, berere, ledere, paþ *and* terme to loke on þe [þat] is oure ende. *Glose.* 2452

QUONIAM IGITUR QUI SCIT.¹ [1 Read que sit.]

FOR as moche þan as þou hast seyn, whiche is þe forme of goode þat nys nat perfit, *and* whiche is þe forme of goode þat is perfit, now trowe I þat it were goode to shewe in what þis perfeccioun of blisfulnesse is set, *and* in þis þing I trowe þat we sholden first enquire forto witen yif þat any swiche manere goode as þilke goode þat þou hast diffinissed a lytel her byforme. þat is to seine souereyne goode may be founden in þe nature of þinges. For þat veyne ymaginacioun of þouȝt ne desceiue vs nat, *and* putte vs oute of þe soþefastnesse of þilke þinge þat is summyttid to vs. þis is to seyne, but it may nat ben denoyed þat þilke goode ne is. ¶ *and* þat it nis ryȝt as a welle of alle goodes. ¶ For

2437 *owen*—C. omits
2438 *tournip*—MS. *tournipe*
2439 *euenlyk*—eueue lyke
2440 *lyȝt[e]*—lyhte
2442 *benigne*—bygynnyng
2441 *yf*—yine
 þi streite—the streyte
2445 *hym*—from C.
2446 *lyȝte*—lyht

2448 *[thow]*—from C.
2449 *bryȝtnes*—bryhtnesse
2451 *paþ*—MS. *pape*; *paath*
2452 *[þat]*—that
2453 *whiche*—which [good
2454 - 55 - 56 - 58 - 59 *goode*—
2454 *whiche*—whych
2457 *set*—MS. *sette*, C. *set*
2460 *seine*—seyn

2460 *souereyne goode*—soue-
 reyn good
 be founden—ben fownde
2461 *veyne*—veyn
2463 *þis is to seyne*—C. omits
2464 *denoyed*—MS. *denoyd*-
 ed, C. *denoyed*
 goode—good
2465 *of*—MS. *of of*

al þing þat is cleped *imperfīt*. is proued *imperfīt* by þe
amenusynge of *perfeccioun*. or of þing þat is *perfit*. *and*
her of comep̃ it. þat in euery þing general. yif þat. þat
men seen any þing þat is *imperfīt* * certys in þilke general
þer mot ben somme þing þat is *perfit*. ¶ For yif so
be þat *perfeccioun* is don away. men may nat þinke
nor seye fro whennes þilke þing is þat is cleped *imperfīt*.
¶ For þe nature of þinges ne token nat her bygynnyng
of þinges amenused *and* *imperfīt*. but it procedip̃ of
þingus þat ben al hool. *and* absolut. *and* descendep̃ so
donne in to outerest þinges *and* in to þingus empty *and*
wip̃ oute fruyt. but as I haue shewed a litel her byforne.
þat yif þer be a blisfulnesse þat be frele *and* vein *and*
imperfīt. þer may no man doute. þat þer nys som blis-
fulnesse þat is sad stedfast *and* *perfit*. b. þis is concludid
quod I fermely *and* soþefastly. P. But considere
also *quod* she in wham þis blisfulnesse enhabiteþ. þe
commune acordaunce *and* conceite of þe corages of men
prouep̃ *and* graunteþ þat god prince of alle þingus is
good. ¶ For so as no þing ne may ben þouȝt bettre þan
god. it may nat ben douted þan þat [he þat] no þing is
bette. þat he nys good. ¶ Certys resoun shewep̃ þat
god is so goode þat it prouep̃ by verray force þat *perfit*
goode is in hym. ¶ For yif god ne is swiche. he ne
may nat ben prince of alle þinges. for certis som þing
possessyng in hym self *perfit* goode sholde ben more
þan god. *and* [it] sholde seme þat þilke þing were first
and elder þan god. ¶ For we han shewed apertly þat
alle þinges þat ben *perfit*. ben first or þinges þat ben in-
perfit. ¶ And for þi for as moche as [that] my resoun
or my proces ne go nat away wip̃oute an ende. we
ouȝt[e] to graunten þat þe souereyne god is ryȝt ful of

The sovereign
good does exist,
and is the
source of all other
good. When we
say that a thing
is *imperfect* we

[* fol. 21.]
assert that there
is something else
of its kind *perfect*.
Nature takes not
her origin from
things diminish-
ed and imperfect;
but, proceeding
from an entire
and absolute sub-
stance, descends
into the remotest
and most fruitless
things. If there
be an imperfect
and fading felicity
there must also
be one stable and
perfect. But now
consider wherein
this felicity re-
sides. That God is
the governor of all
things is proved
by the universal
opinion of all
men. For since
nothing may be
conceived better
2482

than God, then
He who has no
equal in goodness
must be good.
Reason clearly de-
monstrates (1) that
God is good, and
(2) that the sove-
reign good exists
in him. If it
were not so He
could not be the
Ruler of all things,
for there would
be some other
being excelling
him who possesses
the supreme good
and who must
have existed
before Him. And
we have already
shown that the
perfect precedes
the imperfect;
wherefore, that
our reasonings
may not run on
with infinity,
we must confess
that the Supreme
God is full of per-
fect and consum-
mate good.

2466 *al þing*—alle thing
2468 *her of comep̃*—ther of
comht
2470 *somme*—som
2471 *don*—MS. done, C. don
2473 *token*—took
2475 *hool*—hoole
2476 *downe*—down

2477 *wip̃ oute fruyt*—with
owten frut
2480 *stedfast*—stȝdefast
2481 *fermely*—MS. fennely,
C. fermely
soþefastly—sothfastly
2486 [*he þat*]—from C.
is bettre—nis bettre

2488-89-91 *goode*—good
2489 *swiche*—swych
2492 [*it*]—from C.
seme—semen
2493 *elder*—eldere
2495 [*that*]—from C.
2496 *proces*—processes
2497 *ouȝt[e]*—owen

And as we have seen that the perfect good is true happiness, it follows that the true felicity resides in the Supreme Divinity. But let us see how we can firmly and irrefragably prove that the Supreme God contains in his own nature a plenitude of perfect and consummate good. If you think that God has received this good from without, then you must believe that the giver of this

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good is more excellent than God the receiver.

But we have concluded that there is nothing more excellent than God. But if this supreme good is in Him by nature, and is nevertheless of a different substance, we cannot conceive, since God is the author of all things, what could have united these two substances differing one from another. Lastly, a thing which essentially differs from another cannot be the same with that from which it is supposed to differ. Consequently, what in its nature

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differs from the chief good cannot be the supreme good. But it would be impious and profane thus to conceive of God, since nothing can excel Him in goodness and worth.

souereyne perfit goode, and we han establisshed þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verrey blysfulnesse is] yset in souereyne god.

B. þis take I wel *quod* .I. ne þis ne may nat be wipseid in no manere. ¶ But I preie þe *quod* she see now how þou mayst preuen holily *and* wip-outen corrupcioun þis þat I haue seid. þat þe souereyne god is ryzt ful of souereyne goode. [In which manere *quod* I.] wenest þou ouzt *quod* she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self.

¶ of whiche souereyne goode men proueþ þat he is ful ryzt as þou myztest þinken. þat god þat haþ blisfulnesse in hym self. *and* þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of hym self. þou mayst wene þat he þat ȝaf þilke good to god. be more goode þan is god. ¶ But I am byknowen *and* confesse *and* þat ryzt dignely þat god is ryzt worþi abouen alle þinges. ¶ And yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] conioigned þise diuers þinges to-gidre. *and* eke at þe last[e] se wel þat o þing þat is diuers from any þing. þat þilke þing nis nat þat same þing. fro whiche it is vnderstonden to ben diuers. þan folweþ it. þat þilke þing þat by hys nature is dyuers from souereyne good. þat þat þing nys nat souereyne good. but certys þat were a felonous corsednesse to þinken þat of hym. þat no þing nis more worþe. For alwey of alle þinges. þe nature

2498 *goode*—good2499 *souereyne goode*—souereyn good

2500 [þat —is]—from C.

yset—MS. ysette, C. set

2501 *be*—ben

wipseid—MS. wipseide, C. withseid

2503 *wip-outen*—with-owte2504 *seid*—MS. seide, C. seyde2505 *souereyne goode*—souereyn good

reyn good

2505 [In—I]—from C.

2506 *ouzt*—awht2507 *þan of*—owt of2508 *whiche*—whyche*souereyne goode*—souereyn good2509 *haþ*—MS. haþe2510 *þat ilke*—thilke2511 *were*—weren2511 *goode*—worth2517 *from*—fro

[hym]—from C.

2518 *feyne*—faigne2519 *feyne*—feigne

[hath]—from C.

2520 *last[e]*—laste2521 *o—a*2522 *whiche*—whyche2524 *from*—fro2527 *nis*—is

of hem ne may nat ben better þan his bygynnyng.

¶ For whiche I may concluden by ryȝt uerray resoun.

þat þilke þat is bygynnyng of alle þinges. þilke same

þing is good in his substaunce. *B.* þou hast seid ryȝt-

fully *quod* .I. *P.* But we han graunted *quod* she þat

souereyne good is blysfulnes. þat is soþe *quod* .I. þan

quod she mote we nedes graunten *and* confessen þat

þilke same souereyne goode be god. ¶ Certys **quod*

.I. I ne may nat denye ne wiȝstonde þe resouns *pro-*

posed. and I see wel þat it folweþ by strengþe of þe

premisses. ¶ Loke nowe *quod* she yif þis be proued

[yif] more fermely þus. ¶ þat þer ne mowen nat ben

two souereyne goodes þat ben diuerse amo[n]ges hem

self. þat on is nat þat þat oþer is. þan [ne] mowen

neȝer of hem ben *perfit*. so as eyȝer of hem lakkiþ to

opir. but þat þat nis nat *perfit* men may seen apertly

þat it nis nat souereyne. þe þinges þan þat ben

souereynely goode ne mowen by no wey ben diuerse.

¶ But I haue wel concluden þat blisfulnesse *and* god ben

[the] souereyne goode. For whiche it mot nedes be þat

souereyne blisfulnesse is souerey[n]e dyuynite. ¶ No

þing *quod* I nis more soþefast þan þis ne more ferme by

resoun. ne a more worþi þing þan god may nat ben

concluded. *P.* vpon þise þinges þan *quod* she. ryȝt as

þise geometriens whan þei han shewed her *proposiciouns*

ben wont to bryngen in þinges þat þei clepen *porismes*

or *declaraciouns* of forseide þinges. ryȝt so wil I ȝeue

þe here as a corolarie or a mede of coroune. For whi.

for as moche as by þe getyng of blisfulnesse men ben

maked blysful. *and* blisfulnesse is diuynite. ¶ þan is

it manifest *and* open þat by þe getyng of diuynite men

ben makid blisful. ryȝt as by þe getyng of iustice . . .

In fact, nothing can exist whose nature is better than its origin. We may therefore conclude that the Author of all things is really and substantially the supreme Good. *B.* Most rightly said!

P. But you have owned that true felicity is the sovereign good; then you must also

[* fol. 21 b.] grant that God is that true felicity.

B. Your conclusions follow from your premises.

P. Let us see whether we cannot prove this more convincingly by considering it in this view, that there cannot be two sovereign goods which differ in themselves. For it is plain that of the goods that differ one cannot be what the other is; wherefore neither of them

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can be perfect where one wants the other. That which is not perfect cannot be the supreme good. Neither can the chief good be essentially different. But it has been shown that God and happiness are the chief good, wherefore the sovereign felicity and the Supreme Divinity are one and the same. Following then the examples of geometers who deduce their consequences from their propositions, I shall deduce to thee something like a corollary as follows:—Because by the attainment of felicity men become happy, and

2523 *better*—bette
2529 *whiche*—whyeh
2531 *seid*—MS. seide, C. seyð
2533 *soþe*—soth
2534 *mote*—moten
2539 [*yif*]—from C.
2541 *is* .I.—nis

2511 *oþer*—othre
[*ne*]—from C.
2516 *conclude*—concluded
2517 [*the*] from C.
goode—good *be*—ben
2549 *soþefast*—sothfast
ferme—MS. forme, C.

ferme
2552 *proposiciouns*—MS.
proporsions, C. *propo-*
siciouns
2553 *porismes*—MS. *poes-*
mes, C. *porysmes*
2554 *wil*—wole

as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by partaking of Divinity they must necessarily, and by parity of reason, become gods.

Every happy man then is a god. But by nature there is only *One*; but by participation of divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute jointly the body of

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happiness, or whether there is not some one of these particular things that may complete the substance or essence of it, and to which all the rest have a relation?

B. Illustrate this matter by proper examples.

P. As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal?

and by þe getyng of sapience þei ben maked wise. ¶ Ryȝt so nedes by þe semblable resoun whan þei han getyn diuinite þei ben maked goddys. þan is euery blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe participaciouns of diuinite þere ne letteþ ne disturbeþ no þing þat þer ne ben many goddes. ¶ þis is quod .I. a faire þing *and* a precious. ¶ Clepe it as þou wolt. be it corolarie or porisme or mede of coroune or declarynges. ¶ Certys quod she no þing nis fairer. þan is þe þing þat by resoun sholde ben addid to þise forseide þinges. what þing quod .I. ¶ So quod she as it semeþ þat blisfulnesse contenip many þinges. it were ferto witen whieþir [þat] alle þise þinges maken or conioignen as a maner body of blysfulnesse by diuersite of parties or [of] membris. Or ellys yif any of alle þilke þingus be swyche þat it acomplise by hym self þe substaunce of blisfulnesse. so þat alle þise oþer þinges ben referred and brouȝt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde quod I þat þou makedest me clerly to vndirstonde what þou seist. *and* þat þou recorderst me þe forseide þinges. ¶ Haue I nat iuged quod she. þat blisfulnesse is goode. ȝis forsoþe quod .I. *and* þat souereyne goode. ¶ Adde þan quod she þilke goode þat is maked blisfulnes to alle þe forseide þinges. ¶ For þilke same blisfulnesse þat is demed to ben souereyne suffisaunce. þilke self is souereyne power. souereyne reuerence. souereyne clerenesse or noblesse *and* souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisaunce power *and* þise oþer þinges. ben þei þan as membris of blisfulnesse. or ben þei referred *and* brouȝt to souereyne good. ¶ Ryȝt as alle þinges þat ben brouȝt to þe chief of hem.

2563 *oon*—o
2564 *letteþ*—let
2566 *faire*—fayr
2567 *porisme*—MS. pousme,
C. porisme
2572 [þat]—from C.
2573 *maner*—manere
by—be

2574 [of]—from C.
2575 *swyche*—swych
2576 *oþer*—oothre
2577 *seyne*—seyn
2578 *chief*—chef
2581 *goode ȝis*—good ȝis
2582 *souereyne goode*—souereyn good

2583 *goode*—good
2585 *self*—selue
2588 *þise*—C. omits
seyne—seyn
2589 *oþer*—oothre
2591 *brouȝt*—MS. wrouȝt, C.
browht

b. I vnderstonde wel *quod* .I. what þou *purposest* to seke. but I *desijr[e]* to herkene þat þou shewe it me.

p. Take now þus þe *discressioun* of þis *questionn quod* she. yif al þise þinges *quod* she weren *membris* to felicite. þan weren þei *diuerse* þat oon fro þat oper.

¶ And swiche is þe nature of parties or of *membris*.

þat *dyuerse* *membris* compounen a body. ¶ Certis

quod I it hap wel ben shewed her byforne. þat alle þise

þinges ben alle on þing. þan ben þei none *membris quod*

she. for ellys it sholde seme þat blisfulnesse were

conioigned *al of one membre alone. but þat is a þing

þat may nat ben doon. þis þing *quod* .I. nys nat

doutous. but I abide to herkene þe remenaunt of þe

questionn. þis is open *and* clere *quod* she. þat alle oper

þinges ben referred *and* brouzt to goode. ¶ For per-

fore is suffisaunce requered. For it is demed to ben

good. *and* forþi is power requered. for men trowen also

þat it be goode. and þis same þing mowe we þinken *and*

coueiten of reuerence *and* of noblesse *and* of delit. þan

is souereyne good þe soume *and* þe cause of alle þat

auct[e] be desired. forwhi þilke þing þat wiþ-holdep no

good in it self ne semblaunce of goode it ne may nat

wel in no manere be desired ne requered. *and* þe con-

trarie. For þou3 þat þinges by hir nature ne ben nat

goode algates yif men wene þat þei ben goode 3it ben

þei desired as þou3 [þat] þei were verrayly goode. *and*

perfore is it þat men aucten to wene by ryzt þat bounte

be souereyne fyn *and* þe cause of alle þinges þat ben to

requeren. ¶ But certis þilke þat is cause for whiche

men requeren any þing. ¶ it semep þat þilke same

þing be most desired. as þus yif þat a wyzt wolde ryde

for cause of hele. he ne desireþ nat so mychel þe

B. I see what you are aiming at, and I am desirous to hear your arguments.

P. If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happi-

[* fol. 22.] ness might be made up of one member—which is absurd and impossible.

B. This I doubt not, but I desire to hear the sequel.

P. All the things above-mentioned must be tried by

2607

Good, as the rule and square.

Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods.

Hence, Good is esteemed as the cause and end of all things that we desire.

That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.

2593 *desijr[e]* to herkene—desire for to herkene

2594 *Take*—tak

2596 *fro*—from

2597 *swiche*—swych

2600 *on þing*—othing

2602 *one*—on

2603 *ben doon*—be don

2604 *herkene*—herknen

2605 *clere*—cler

oper—oothre

2606 *goode*—good

2609 *goode*—good

mowe—mowen

2617 [þat]—from C.

were verrayly — weeren

verraylyche

2618 *perfore*—therfor

aucten—owhten

2619 *alle*—alle the

2620 *whiche*—whyeh

2623 *mychel*—moche

Since all things are sought after for the sake of Good, they cannot be more desirable than the good itself. It has been shown that all the aforesaid things are only pursued for the sake of

2629

happiness—hence it is clear that good and happiness are essentially the same.
B. I see no cause to differ from you.
P. It has been proved that God and happiness are identical and inseparable.
B. That is true. Therefore the substance of God is also the same as that of the Supreme Good.

[The 10th Metur.]
Come hither, all ye that are captives—bound and fettered with the chains of earthly desires:—come to this source of goodness, where you shall find rest and security.
[Chaucer's gloss

2642

upon the Text.
Not the gold of Tagus or of Hermus, nor the gems of India, can clear the mental sight from vain delusions, but rather darken it. Such sources of our delight are found in the earth's gloomy caverns,—but the bright light that rules the heavens dispels the darkness of the soul. He who has seen this light will confess that the beams of the sun are weak and dim.

2624 *moeuyng*—moeuyng
2626 [*nat*]—from C.
2628 *oper*—oothre
2630 *clerely*—clerly
 good and blisfulnesse—of
 good and of blisfulnesse
2631 *oone*—oon
2632 *myzt[en]*—myhten
2634 *oon*—oo

moeuyng to ryden as þe effect of his heele. Now þan syn þat alle þinges ben requered for þe grace of good. þei ne ben [*nat*] desired of alle folk more þan þe same good ¶ But we han graunted þat blysfulnesse is þat þing for whiche þat alle þise oþer þinges ben desired. þan is it þus þat certis only blisfulnesse is requered *and* desired ¶ By whiche þing it shewep clerely þat good *and* blisfulnesse is al oone *and* þe same substaunce. ¶ I se nat *quod* I wher fore þat men myzt[en] discorden in þis. *p.* *and* we han shewed þat god *and* verrey blysfulnesse is al oon þing ¶ þat is soþe *quod* .I. þan mowe we conclude sikerly þat þe substaunce of god is set in þilke same good *and* in noon oþer place. 2636

NUNC OMNES PARITER ETC.

O Comeþ alle to-gidre now 3e þat ben ycauȝt *and* ybounde wip wicked[e] cheines by þe deceivable delit of erþely þinges inhabytyng in ȝoure þouȝt. here shal ben þe reste of ȝoure labourres. here is þe hauene stable in peisible quiete. þis al oone is þe open refut to wrechies. *Glosa.* þis is to seyn. þat 3e þat ben com-bred *and* deceyued wip worldly affeccions comeþ now to þis souereyne good þat is god. þat is refut to hem þat wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe ryuere Tagus ȝineþ ȝow wip his golden[e] grauels. or ellys alle þe þynges þat þe ryuere hermus. ȝineþ wip his rede brynke. or þat yndus ȝineþ þat is nexte þe hote *partie* of þe worlde. þat medeleþ þe grene stones (smaragde) wip þe white (margarits). ne sholde nat cleren þe lokyng of ȝoure þoȝt. but hiden raþer ȝoure blynde corages wip inne hire dirkenesse ¶ Alle þat likeþ ȝow here *and* excitip *and* moeueþ ȝoure þouȝtes.

2634 *soþe*—soth
2635 *more*—mowen
2636 *set*—MS. sette, C. set
2638 *wicked[e]*—wyckede
2639, 2640 *here*—her
2640 *hauene*—MS. heuene,
 C. hauene
2641 *al oone*—allone
2643 *worldly*—worldely

2645 *come*—comyn
2646 *golden[e] grauels*—
 goldene grauayles
2647 *þynges*—MS. rynges, C.
 thinges
 hermus—MS. herinus, C.
 herynus
2648 *neate*—next
2649 *world*—world

þe erþe haþ noryshed it in hys lowe caues. but þe shynnyng by þe whiche þe heuene is gouerned *and* whennes þat it haþ hys strengþe þat chaseþ þe derke ouerþrowyng of þe soule. ¶ And who so euer may knowen þilke lyzt of blisfulnesse. he shal wel seine þat þe white bemes of þe sonne ne ben nat eleer. 2659

ASSENCIOR INQUAM CUNCTA. Boice.

I assent[e] me quod .I. For alle þise þinges ben strongly bounden wip ryzt ferme resouns. how mychel wilt þou preisen it quod she. yif þat þou knowe what þilke goode is. I wol preise it quod I by price wip outhen ende. ¶ yif it shal bytyde me to knowe also to-gidre god þat is good. ¶ certys quod she þat shal I do þe by verray resoun. yif þat þo þinges þat I haue conclude[d] a litel her by *forne dwellen oonly in hir first[e] grauntyng. Boice. þei dwellen graunted to þe quod .I. þis is to seyne as who seip .I. graunt þi forseide conclusiouns. ¶ Haue I nat shewed þe quod she þat þe þinges þat ben requered of many folke. ne ben nat verray goodes ne perfit. for þei ben diuerse þat oon fro þat oper. *and* so as eche of hem is lakkyng to oper. þei ne han no power to bryngen a good þat is ful *and* absolute. ¶ But þan atte arst ben þei verray good whan þei ben gadred to-gidre al in to a forme *and* in to oon wirchyng. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* mirþe. ¶ And forsoþe but alle þise þinges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe noumbe of þinges. þat auzten ben requered or desired. b. ¶ It is shewed quod .I. ne her of may þer no man douten. p. þe þinges þan quod she þat ne

B. I assent, and am convinced by the force of your arguments.

P. But how greatly would you value it, did you fully know what this good is?

B. I should value it infinitely if at the same time I might attain to the knowledge of God, who is the sovereign good.

[The 11 prose.]

P. I shall elucidate this matter by incontrovertible reasons if thou wilt grant me those things which I have before laid down as conclusions.

B. I grant them all.

P. Have I not shown that the things which the majority of mankind so eagerly

[* fol. 22 b.] pursue are not

2668

true and perfect goods, for they differ from one another; and because where one of them is absent the others cannot confer absolute happiness (or good)? Have I not shown, too, that the true and chief good is made up of an assemblage of all the goods in such a way, that if sufficiency is an attribute of this good, it must at the same time possess

2678

power, reverence, &c. If they be not one and the same, why should they be classed among desirable things?

While these things differ from one another they are not goods;

2654, 2656 *hap*—MS. hape
2654 *hys*—hyse
2656 *chaseþ þe derke*—es-
chueth the dyrke
2657 *euer*—C. omits
2658 *seine*—seyn
2660 *assent[e]*—assente
2662 *mychel*—mochel

2663 *goode*—good
2664 *price*—prys
2669 *is*—omitted
seyne—seyn
2671 *folke*—folkes
2673 *oper*—oothre
ech—ech
2675 *absolute*—absolut

2675 *atte arst*—at erste
2676 *al*—alle
a—O
2677 *to*—omitted
wirchyng—wykyng
2678 *þilk*—thilke
2681 *put*—MS. putte, C. put
auzten—owhten

but as soon as they become one then they are made goods — Do not they owe their being good to their unity?

B. So it appears.
P. Do you confess that everything that is good becomes such by the participation of the sovereign good or no?

B. It is so.

P. Then you must own that unity and good are the same for the substance of those things must be the same, whose effects do not naturally differ. *B.* I cannot gainsay it.
P. Do you not perceive that everything which exists is permanent so long as it preserves its unity — but as soon as it loses this, it is dissolved and annihilated?

2700

B. How so?

P. In the animal creation as long as the soul and the body are united and conjoined in one, this being is called an animal or beast, but when the union is dissolved by the separation of these, the animal perishes and is no longer a beast. The same may be said of man and all other things; they subsist while unity is preserved, but as soon as that is destroyed the things themselves lose their existence.

B. I believe we should find this true in every case.

P. Is there anything which acts naturally that forgoes this desire of existence and wishes for death and corruption?

ben none goodes whan þei ben diuerse. *and* whan þei bygynnen to ben al o þing. þan ben þei goodes. ne comiþ it hem nat þan by þe getyng of unite þat þei ben maked goodes. *b.* so it semeþ *quod* .I. but alle þing þat is good *quod* she graunteþ þou þat it be good by participacioun of good or no. ¶ I graunt[e] it *quod* .I. ¶ þan mayst þou graunt[en] it *quod* she by sembleable resoun þat oon *and* good ben o same þing. ¶ For of þinges [of] whiche þat þe effect nis nat naturely diuerse nedys þe substaunce mot ben o same þinge. I ne may nat denye it *quod* I. ¶ Hast þou nat knowen wel *quod* she. þat al þing þat is haþ so longe his dwellyng *and* his substaunce. as longe is it oone. ¶ but whan it forletip to ben oone it mot nedis dien *and* corruppe to-gidre. ¶ In whiche manere *quod* .I. ¶ Ryzt as in beestes *quod* she. whan þe soule *and* þe body ben conioigned in oon *and* dwellen to-gidre it is cleped a beest. *and* whan hire vnite is destroyed by disseueraunce þat oon fram þat opir. þan shewep it wel þat it is a dede þing. *and* þat it is no lenger no beste. *and* þe body of a wyzt while it dwelleþ in oon forme by coniunccioun of membris it is wel seyn þat it is a figure of mankynde. and yif þe partyes of þe body ben [so] diuide[d] *and* disseuered þat oon fro þat opir þat þei destroien vnite. þe body forletip to ben þat it was by-forne. ¶ And who so wolde renne in þe same manere by alle þinges he sholde seen þat wiþ outen doute euery þinge is in his substaunce as longe as it is oon. *and* whan it forletip to ben oon it dieþ *and* perissip. *boice.* whan I considre *quod* I many þinges I see noon opir. ¶ Is þer any þing þanne *quod* she þat in as moche as it lyueþ naturely. þat forletip þe appetit or talent of

2684 none—no

2685 al o—alle oon

2686 comiþ—comth

2689 graunt[e]—graunte

2690 mayst þou graunt[en]
mosthow grauten

2692 [of]—from C.

2695 al—alle

hap—MS. haþe

2696, 2697 oone—oon

2698 whiche—which

2703 dede—ded

lenger—lengere

beste—beest

2704 while—whil

oon—oo

2706 [so] diuide[d]—so de-
uydyd

2709 so—omitted

2713 many—manye

hys beynge. *and* desireþ to come to deep *and* to cor-
rupecioun. ¶ yif I considere *quod* I þe beestes þat han
any manere nature of willynge or of nillynge I ne
fynde no þing. but yif it be constreyned fro wiþ out
forþe. þat forletip or dispiseþ to lyue *and* to duren
or þat wole his þaukes hasten hym to dien. ¶ For
euery beest trauayleþ hym to defende *and* kepe þe
sauuacioun of lijf. *and* escheweþ deep *and* destruccioun.
b. but certys I doute me of herbes *and* of trees. þat is
to seyn þat I am in a doute of swiche þinges as herbes
or trees þat ne han no felyng soule. ne no naturel
wirynges seruyng to appetite as beestes han wheþer
þei han appetite to dwellen *and* to duren. ¶ Certis
quod she ne þer of þar þe nat doute. ¶ Now look
vpon þise herbes *and* þise trees. þei waxen firste in
swiche place as ben couenable to hem. in whiche place
þei ne mowen nat sone dien ne dryen as longe as hire
nature may defenden hem. ¶ For some of hem waxen
in feldes *and* some in mountaignes. *and* opir waxen in
mareis. [*A leaf lost here, and supplied from C.*] 2735
[*and* oothre cleuyn on Roches / *and* soume waxen plenty-
uos in sōdes / *and* yif þat any wyht enforce hym to
bryn hem in to oother places / they wexen drye // For
nature yeueth to euery thing þat / þat is conuenient to
hym *and* trauaylith þat they ne dye nat as longe as they
han power to dwellyn *and* to lyuen // what woltow seyn
of this / þat they drawen alle hyr norysshynge by hyr
rootes / ryht as they haddyn hyr Mowthes I. plounged
with in the erthes / *and* shedyn by hyr maryes (i. me-
dullas) hyr wode *and* hyr bark / *and* what woltow seyn
of this þat thilke thing / þat is ryht softe as the marye (i.
sapp) is / þat is alwey hidd in the feete al *with* inne *and*
þat it is defendid fro *with* owte by the stidefastnesse of
wode // *and* þat the vttereste bark is put ayenis the des-

B. I do not find any creature endowed with volition, which, of itself and without constraint, renounces or despises life and self-preservation or willingly hastens to destruction. But with regard to herbs and trees, I am doubtful whether 2722

ther I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals. P. There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.; and if you try to transplant them, they forthwith wither and die. To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time. Need I tell you that plants are nourished by their roots which are so many months hid in the earth, and diffuse strength throughout the whole plant, as through their marrow? And further, it is admirably contrived that the pith, the most tender part of plants, is hid in the middle of the trunk, surrounded with hard and solid wood, and with an outer coat of bark to ward off the storms and weather.

2718 *willynge*—wylhynge
or—*and*
2720 *þing*—beest
out forþe—owte forth

2720 *lyue*—lyuen
2723 *of lijf*—of hys lyf
2726 *soule*—sowles
2727 *appetite*—appetites

2729 *look*—loke
2730 *waxen firste*—wexen
2733, 2734 *some*—som [first
2734 *opir*—oothre

Admire, too,
the diligence

2751 of nature in propagating plants by a multiplicity of seeds, which are as a foundation for a building, not to remain for a time, but as it were for ever. Things inanimate incline to what is most suitable to their beings, and to preserve continuance. For why should the flame mount upwards by lightness, and the earth tend towards its centre by gravity

2761 weight), unless these motions were agreeable to their respective natures? What ever is agreeable to the nature of a thing preserves it. So what is contrary to its nature destroys it. Dense bodies, such as stones, resist an easy separation of parts; whereas the particles of liquid or flowing things, such as air and water, are easily separated and soon reunited.

2771 Fire avoids and utterly refuses any such division. I am not now treating of the voluntary motion of a conscious soul, but of the natural intention and instinct. We swallow our meat without thinking of it, and we draw our breath in sleep without perception. The love of life in animals is not derived from an intellectual will, but from natural principles

2781 implanted in them. For the will, induced by powerful reasons,

tempraunce of the heuene / as a defendowr myhty to suf-
fren harm / *and* thus certes maystow wel sen / how gret is
the diligence of nature / For alle thinges renouelen *and*
pupplisen hem *with* seed. I. multiplied / ne ther nis no man
þat ne wot wel *þat* they ne ben ryht as a foundement *and*
edyfice for to duren / nat only for a tyme / but ryht as for to
duren *perdurably* by generacyoun // *and* the thinges ek
þat men wenen ne hanen none sowles / ne desire they nat ech
of hem by sem[b]lable resoun to kepyn *þat* that is hirs / *þat*
is to seyn *þat* is acordyng to hyr nature in conseruacioun
of hyr beyng *and* enduryng // For wher for elles berith
lythnesse the flaumbes vp / *and* the weylite presseth the
erthe a-down // but For as moche as thilke places and
thilke moeynges ben couenable to enerich of hem //
and forsothe *every* thing kepith thilke *þat* is acordyng
and propre to hym // ryht as thinges *þat* ben contraries
and enemys corompen hem // *and* yit the harde thinges
as stoones clyuen *and* holden hyr partyes to gydere
ryht faste *and* harde / *and* deffenden hem in withstond-
enge *þat* they ne departe nat lyhtly a twyne // *and* the
thinges *þat* ben softe *and* fletyng as is water *and* Eyr
they departyn lyhtly // *and* yeuen place to hem *þat*
brekyn or deuyden hem // but natheles they retournen
sone ayein in to the same thinges fro whennes they ben
arraced // but fyr [fleeth] *and* refuseth alle deuysoun /
ne I. ne trete nat heere now of weleful moeynges of the
sowle *þat* is knowyng // but of the naturel entencioun
of thinges // As thus ryht as we swolwe the mete *þat* we
resseyuen *and* ne thinke nat on it / *and* as we drawn
owre breth in slepyng *þat* we wite it nat whil we slepyt //
For certes in the beestys the loue of hyr lyuynge ne of
hyr beeinges ne comth nat of the wilnynges of the sowle //
but of the bygynnynge of nature // For certes thorw
constreynynge causes / wil desireth *and* embraceth ful

2753 *pupplisen*—H. publis-
shen)

2755 *edyfice*—MS. edyfite

2755 *a tyme*—H. oon) tyme

2758 *that*—H. omits

hirs—H. his

2774 [fleeth]—from H.

2775 *weleful*—H. wilfulle

2779 *slepyt*—H. shopen

ofte tyme / the deth *pat* nature dredith // that is to seyn
as thus that a man may ben constreynyd so by som
cause that his wil desireth and taketh the deth which
pat nature hateth *and* dredeth ful sore // And som tyme
we seeth the contrarye / as thus that the wil of a wight /
destorbeth *and* constreyneth *pat* *pat* nature desireth / and
requereth al-wey // that is to seyn the werk of generacioun /
by the whiche generacioun only / dwelleth *and* is sus-
tenyd the longe durablete of mortal thinges // And thus
this charite and this Loue *pat* every thing hath to hym
self ne comth nat of the moeyunge of the sowle / but of
the entencioun of nature // For the puruyance of god
hat yeuen to thinges *pat* ben creat of hym / this *pat* is
a ful gret cause / to lyuen *and* to duren / for which they
desiren naturelly hyr lyf as longe as euer they mowen //
For w[h]ych thou maist nat drede by no manere / that
alle the thinges / that ben anywhere / that they ne re-
queren naturelly / the ferme stablenesse of *perdurable*
dwellynge / and ek the eschuyng of destruccoun // B //
now confesse I. wel *quod* I. that I. see wel now certeynly /
with owte dowtes / the thinges that whylom semeden
vncerteyn to me / P. // but *quod* she thilke thyng *pat*
desireth to be *and* to dwellyn *perdurablely* / he desireth
to ben oon // For yif *pat* that oon weere destroyed // certes
beinge ne shulde ther non dwellyn to no wylt // that
is soth *quod* I. // Thanne *quod* she desirin alle thinges
oon // .I. assente *quod* .I. // *and* I haue shewyd *quod* she
that thilke same oon is thilke that is good // B // ye for-
sothe *quod* I. // Alle thinges thanne *quod* she requyren
good // And thilke good thanne [þow] maist descryuen
ryht thus // Good is thilke thing *pat* every wyht de-
sireth // Ther ne may be thowht *quod* .I. no moore
verray thing / for either alle thinges ben referred *and*
browht to nowht / *and* floteryn with owte governour

sometimes chooses and embraces death, although nature dreads and abhors it. And, on the contrary, we see that concupiscence (by which alone the human race is perpetuated) is often restrained by the will. Self-love possessed by every creature is not the

2791

product of volition, but proceeds from a natural impression or intention of nature. Providence has implanted in all created things an instinct, for the purpose of self-preservation, by which they desire to prolong existence to its utmost limits. Doubt not, therefore, that everything which

2799

exists desires existence and avoids dissolution.

B. You have made those things perfectly plain and intelligible, which before were obscure and doubtful.

P. That which desires to subsist desires also to retain its unity for if this be taken away it cannot continue to exist.

2807

B. That is very true!

P. All things then desire one thing—unity.

B. They do.

P. Unity then is the same as good.

B. Yes.

P. Thus all things desire good—and it is one

2813

and the same good that all creatures desire.

B. Nothing is more true. For either all things must be reduced to nothing (or have no relation

2788 *seeth*—H. seen)2792 *And*—H. as2796 *hat*—H. haue2800 *the*—H. þo2806 *perdurably*—H. per-

durably

2807 *destroyed*—H. destrued2811 *thilke* (1)—H. ilke

to anything else, and, destitute of a head, float about without control or order; or if there be anything to which all things tend, that must be the supreme good. *P.* I rejoice greatly, my dear pupil, that you so clearly apprehend this truth, of which but just now you were ignorant.

2825

B. What was that?

P. The *End of all things*. And this is what every one desires; but we have shown that *good* is the thing desired by all, therefore *Good* is the *End of all things*.

2832

despoiled of oon / as of hir propre hened / or elles yif
ther be any thinge / to which þat alle thinges tenden
and hyen / that thing moste ben the souereyn good of
alle goodes / *P.* / thanne seyde she thus // O my norry
quod she I haue gret gladnesse of the // For thou
hast fished in thin herte the myddel sothfastnesse //
that is to seyn the prykke // but this thing hath ben
descouered to the / in that thou seydst þat thou
wystest nat a lytel her by-for // what was that *quod*
I. // That thou ne wystest nat *quod* she whych was
the ende of thinges // and Certes that is the thing þat
enery wiht desireth // and for as mochel as we han
gaderid / *and* comprehendyd that good is thilke thing
that is desired of alle / thanne moten we nedes con-
fessun / that good is the fyn of alle thinges.

QUISQUIS PROFUNDA MENTE.

[The 11. Metrum.]

He who seeks truth with deep research and is unwilling to go wrong, should collect his shimmering thoughts, and turn the inner light upon the soul itself.

The knowledge that he seeks without he will find treasured up in the recesses of the mind.

2841

WHo so that sekith soth by a deep thought And
coueyteth nat to ben deseuynd by no mys-weyes //
lat hym rollen *and* trenden with Inne hym self / the Lyht
of his inward sylte // And lat hym gadere ayein en-
clynynge in to a compas the longe moenynges of hys
thowhtes / And lat hym techen his corage that he hath
enclosed *and* hyd / in his tresors / al þat he compaseth or
sekith fro with owte // And thanne thilke thing that the
blake cloude of errour whilom hadde y-couered / shal
lyhten more clerly thanne phebas hym self ne shyneth //
Glosa // who so wole seken the dep[e] grounde / of soth
in his thowht / *and* wol nat be deceuynd by false pro-
posicioons / that goon amys fro the trouthe // lat hym wel
examine / *and* rolle with inne hym self the nature *and*
the propretes of the thing // and lat hym yit eft sones
examine *and* rollen his thowhtes by good deliberacioun

The light of Truth will disperse Error's dark clouds, and shine forth brighter than the sun.
[Chaucer's gloss.]

2818 *hened or elles*—H. hede
or els
2820 *hyen*—H. hyen) to
moste—H. must

2838 *his*—H. bis
that—H. and þat
2841 *blake*—H. blak
hadde y-couered—H. had

conered
2842 *lyhten*—H. light
2843 *dep[e]*—C. dep, H. depe
2847 *thing*—H. þynges

or that he deme // and lat hym techen his sowle that it 2849
 hat by naturel pryneyplis kyndeliche y-hyd *with* in
 it self alle the trowthe the whiche he ymagynith to ben [Chaucer's gloss]
 in thinges *with* owte // And thanne alle the dyrknesse of
 his mysknowynge shal seen more eydently to [pe]
 syhte of his vndyrstondynge thanne the sonne ne semyth 2854
 to [pe] syhte *with* owte forth / For certes the body
 bryngynge the weyhte of foryetyng / ne hath nat chasyd
 owt of yowre thowhte al the clernessee of yowre knowyng //
 For certeynly the seed of sooth haldith *and* elyueth
with in yowre corage / *and* it is a-waked *and* excited by
 the wynde *and* by the blastes of doctryne // For where
 for elles demen ye of yowre owne wyl the ryhtes whan 2861
 ye ben axed // but yif so were *pat* the norysynges of
 resoun ne lyuede .I.-plowngyd in the depthe of yowre
 herte // this [is] to seyn how sholden men demen *pe*
 sooth of any thing *pat* weere axed / yif ther neere a
 Roote of sothfastnesse *pat* weere yplowngyd *and* hyd in 2866
 the nature[1] pryneyplis / the whiche sothfastnesse
 lyued *with* in the depnesse of the thowght // *and* yif
 so be *pat* the Muse *and* the doctryne of plato syngyth
 sooth // al *pat* euery whyht lerneth / he ne doth no
 thing elles thanne but recordeth as men recordyn thinges
pat ben foryetyn. 2872

For when the body enclosed the soul and cast oblivion o'er its powers it did wholly exterminate the heaven-born light. The germs of truth were latent within, and were fanned into action by the gentle breath of learning.

Were not truth implanted in the heart, how could man distinguish right from wrong?

So, if what Plato taught is true, 'to learn is no other than to remember what had been before forgotten.'

TUM EGO PLATONI INQUAM.

THanne seide I thus // I acorde me gretly to plato / for
 thow remenbrist *and* recordist me thise thinges yit]
 **pe* seconde tyme. *pat* is to seyn. first whan I lost[e] my
 memorie by *pe* contagiouȝ coniunccioun of *pe* body wip
pe soule. *and* eftsones afterward whan I lost[e] it con-
 founded by *pe* charge *and* by *pe* burden of my sorwe.
 ¶ And þan sayde she þus. ¶ If þou look[e] quod she
 firste *pe* þinges *pat* þou hast graunted it ne shal nat

[The .12. prose.]
 B. I am quite of Plato's opinion, for you have now a second time recalled these things
 *[Addit. MS. 10,340, fol. 23.]
 to my remembrance which had been forgotten, first by the contagious union of soul and body, and afterwards by the pressure of my afflictions.
 P. If you will reflect upon the con-

2863 *depthe*—H. depe
 2864 [is]—from H.
 sholden—H. shulde

2867 *nature*[1]—H. *naturelle* | 2879 *look*[e]—looke
 2875, 2877 *lost*[e]—loste | 2880 *firste*—first
 2878 *burden*—burdene

essions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

L. What is that?

P. It was, by what power the world is governed.

R. With regard to that, I own I confessed my ignorance, but though I now remotely see what you mean, yet I wish for further explanation from you.

P. You acknowledged a little while ago that this world was governed by God?

R. I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world

2895

would never have assumed their present form unless there had been a wise Intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and stedfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God.

P. As thy sentiments on these

ben ryzt feer þat þou ne shalt remembren þilke þing þat þou seidest þat þou nistest nat. what þing quod I.

¶ by whiche government quod she þat þis worlde is governed. Me remembriþ it wel quod I. and I confesse wel þat I ne wist[e] it nat.

¶ But al be it so þat

I se now from afer what þou purposest ¶ Al gates I desire ȝit to herkene it of þe more pleyuely.

¶ þou ne wendest nat quod she a litel here byforne þat men

sholden doute þat þis worlde is governed by god.

¶ Certys quod I ne ȝitte doute I it nauȝt. ne I nil neuer wene þat it were to doute. as who seip. but I

wot wel þat god gouerneþ þis worlde. ¶ And I shal

shortly answer þe by what resouns I am brouȝt to þis.

¶ þis worlde quod I of so many dyuerse and contrarious

parties ne myȝten neuer han ben assembled in o forme.

but yif þere ne were oon þat conioigned so many[*e* diuerse] þinges. ¶ And þe same diuersite of hire

natures þat so discordeden þat oon fro þat oþer most[*e*]

departen and vnoignen þe þinges þat ben conioigned.

yif þere ne were oon þat contened[*e*] þat he haþ con-

ioigned and ybounde. ne þe certein ordre of nature ne

sholde. nat brynge furþe so ordinee moeuyng. by

places. by tymes. by doynges. by spaces. by qualites.

yif þere ne were oon þat were ay stedfast dwellynge.

þat ordeyned[*e*] and disposed[*e*] þise diuersites of

moeynges. ¶ and þilke þing what so euer it be. by

whiche þat alle þinges ben makid and ylad. I clepe

hym god þat is a worde þat is vsed to alle folke. þan

seide she. syn þou felest þus þise þinges quod she. I

trowe þat I haue lytel more to done. þat þou myȝty of

2883 *whiche*—which

gouernment—gouernement

worlde—wordyl

2885 *wist[e]*—wiste

2887 *pleynely*—pleynly

2888 *here byforne*—her by-

forne

2889 *worlde is*—world nis

2890 *ȝitte doute*—ȝit ne

dowte

nil—nel

2892 *wot*—MS. wote, C. wot

2892, 2894 *worlde*—world

2893 *answere*—answeren

2894 *many*—manye

2895 *myȝten*—myhte

2896 *þere*—ther

many[e]—manye

2897 [*diuerse*]*—*from C.

hire—hir

2898 *most[e]*—moste

2900 *þere*—ther

contened[e]—contenede

haþ—MS. habe

2902 *furþe*—forth

ordinee moeuyng—ordene

moeynges

2904 *þere*—ther

stedfast—stidefast

2905 *ordeyned[e]*—ordeynede

disposed[e]—dispaiede

2907 *whiche*—which

ben—be

ylad—MS. yladde, C. I-ladd

2908 *worde*—word

folke—foolk

wilfulnesse hool *and* sounde ne se eftsones þi contre.
¶ But lat vs loken þe þinges þat we han purposed her-
byforn. ¶ Hane I nat noumbred *and* seid *quod* she
þat suffisaunce is in blisfulnesse, *and* we han accorded
þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe *quod*
I. *and* þat to gouerne þis worlde *quod* she. ne shal he
neuer han nede of none helpe fro wipoute. for ellys yif
he had[de] nede of any helpe. he ne sholde not haue
[no] ful suffisaunce. ȝis þus it mot nedes be *quod* I.
¶ þan ordeyneþ he by hym self al oon alle þinges *quod*
she. þat may nat ben denied *quod* I. ¶ And I haue
shewed þat god is þe same good. ¶ It remembreþ me
wel *quod* I. ¶ þan ordeineþ he alle þinges by þilke
goode *quod* she. Syn he whiche we han accorded to
ben good gouerneþ alle þingus by hym self. *and* he is a
keye *and* a stiere by whiche þat þe edifice of þis worlde
is ykept stable *and* wip oute corrupynge. ¶ I accorde
me gretly *quod* I. *and* I aperceiuede a litel here byforn
þat þou woldest seyne þus. Al be it so þat it were by
a þinne suspicioun. I trowe it wel *quod* she. ¶ For as
I trowe þou ledest nowe more ententilly þine eyen to
loken þe verray goodes. ¶ but napeles þe þinges þat I
shal telle þe ȝit ne sheweþ nat lasse to loken. what is
þat *quod* I. ¶ So as men trowen *quod* she *and* þat
ryȝtfully þat god gouerneþ alle þinges by þe keye of his
goodnesse. ¶ And alle þise same þinges as I [haue]
taut þe. hasten hem by naturel entencion to comen
to goode þer may no man douten. þat þei ne ben
gouerned uoluntariely. *and* þat þei ne conuerten [hem]
nat of her owen wille to þe wille of hire ordenour. as
þei þat ben accordyng *and* enclinyng to her gouernour

points are so just
I have but little
more to do—for
thou mayest be
happy and secure,
and revisit thy
own country. But
let us reflect a
little more upon
these matters.

Did we not agree
that *Sufficiency* is
of the nature of
true happiness?
And have we not
seen that God is
that true felicity,
and that He needs
no external aid
nor instruments?
For if he should,
he would not be
self-sufficient.
And he directs all
things by himself
alone?

B. It cannot be
gainsaid.

P. I have shown
that God is the
chief good; God
must, therefore, di-
rect and order all
things by *good*,
since he governs
them by himself,
whom we have
proved to be the
supreme good.

2928

and he is that
helm and rudder,
by which this ma-
chine of the world
is steadily and se-
curely conducted.

B. I entirely agree
to this, and partly
anticipated your
remarks. P. I
believe it; for your
eyes are now more
intent upon these
great truths re-
lating to true
felicity; but what
I am going to say is
not less open to
your view.

B. What is that?

P. As we believe
that God governs
all things by his
goodness, and that
all things have a
natural tendency
towards the *good*,
can it be doubted
but that they all
voluntarily sub-

2911 *wilfulnesse* — weleful-
nesse
2912 *han*—ha
2913 *seid*—MS. seide, C. seyð
2916 *worldde*—world
2917 *none helpe*—non help
2918 *had[de]*—hadde
helpe—help
2919 *[no]*—from C.
2920 *at oon*—allone

2921 *ben denied*—be denoyed
2924, 2926 *whiche*—which
2925 *ben*—be
2926 *worldde*—world
2928 *gretly*—gretely
here—her
2929 *seyne*—seye
2931 *nowe*—now
2932 *napeles*—nat[h]les
2935 *ryȝtfully*—MS. on ryȝt-

fully
2936 *[haue]*—from C.
2938 *goode*—good
2939 *[hem]*—from C.
2940 *nat*—omitted
her—hir
owen—owne
wille both—wil
hire—hyr
2941 *her*—hyr

[* Fol. 23 b.]
mit to the will
and controul
of their ruler?
B. It cannot be
otherwise. There
would be no safety
for those who
obey, if the discord
of a portion were
allowed. *P.* Is
there anything
that follows the

dictates of nature
that seeks to
counteract the will
of God? *B.* No.
P. If there should
be any such, it
could not pre-
vail against
him, who is su-
premely happy
and consequently
omnipotent.
Then there is
nothing that
either will or can
withstand this
supreme good?
B. Nothing,
certainly.
P. It is then the
supreme good that

governs and
orders all things
powerfully and
benignly.
B. I am delighted
with your *conclu-
sions*, but much
more with your
language; so that
fools may be
ashamed of their
objections to the
divine govern-
ment.

[Chaucer's gloss.]
P. You have read
the Poets' fables.

how the Giants
stormed heaven—
how they were re-
pulsed and
punished accord-
ing to their
deserts; but may
we not compare
our reasons to-
gether, for by so
doing some clear
spark of truth may
shine forth?

2943 *realme*—Reaume
seme—semen
2945 *here*—ther
2947 *gone azeine*—goon ayein
2948 *enforced[e]*—enforcede
myght[e]—myhte
auayle—auaylen
2949 *azeyns*—a-yenis
2951 *outerly*—owtrelly
myght[e]—myhte
auaylen—MS. *analeyne*,

and her kyng. ¶ It mot nedys be so *quod*. I. * ¶ For
þe realme ne sholde not seme blisful ȝif þere were a ȝok
of mysdrawynges in diuerse parties ne þe sauyng of
obedient þinges ne sholde nat be. þan is þere no þing
quod she þat kepith hys nature? þat enforceþ hym to
gone azeine god. ¶ No *quod*. I. ¶ And if þat any þing
enforced[e] hym to wiþstonde god. myght[e] it auayle at
þe laste azeyns hym þat we han graunted to ben al
myghty by þe ryȝt of blisfulnesse. ¶ Certis *quod* I al
outerly it ne myght[e] nat auaylen hym. þan is þere no
þing *quod* she þat eyþer wol or may wiþstonde to þis
souereyne good. ¶ I trowe nat *quod*. I. ¶ þan is
þilke þe souereyne good *quod* she þat alle þingus
gouerneþ strongly *and* ordeyneþ hem softly. þan seide I
þus. I delite me *quod* I nat oonly in þe endes or in þe
sommes of [the] resouns þat þou hast concludid *and*
proued. ¶ But þilke wordes þat þou vset deliten me
moche more. ¶ So at þe last[e] foolles þat somtyme
renden greet[e] þinges auȝten ben asshamed of hem
self. ¶ þat is to seyne þat we foolles þat reprehenden
wickedly þe þingus þat touchen goddes gouernaunce we
auȝten ben asshamed of oure self. As I þat seide god
refuseþ oonly þe werkes of men. *and* ne entremetiþ nat
of hem. *p.* þou hast wel herd *quod* she þe fables of þe
poetes. how þe geauntes assailden þe heuene wiþ þe
goddes. but for soþe þe debonaire force of god disposed[e]
hem so as it was worþi. þat is to seyne distroied[e] þe
geauntes. as it was worþi. ¶ But wilt þou þat we
ioygnen togedre þilke same resouns. for perauenture of
swiche coniunccioun may sterten vp some faire sperkele
of soþe ¶ Do *quod* I as þe list. wenest þou *quod* she

C. auaylen
hym—hem
þere—ther
2952 *wol*—wole
wiþstonde—with-stondyn
þis souereyne—his soue-
2955 *softly*—softtely [reyn
2957 *sommes*—somme
[the]—from C.
2959 *last[e]*—laste
2960 *greet[e]*—grete

2960, 2963 *auȝten*—owhten
2961 *seyne*—seyn
2965 *of hem*—of it
herd—MS. *herde*, C. *herd*
2967 *disposed[e]*—de-posede
2968 *seyne distroied[e]*—seyn
destroyede
2971 *swiche*—swych
some—som
2972 *soþe*—soth
list—liste

þat god ne is almyȝty. no man is in doute of it. Certys
quod I no wyȝt ne defendiþ it if he be in hys myrle.
 but he *quod* she þat is al myȝty þere nis no þing þat he
 ne may do. þat is soþe *quod* I. May god done yuel
quod she. nay for soþe *quod*. I. ¶ þan is yuel no þing
quod she. ¶ Syn þat he ne may not done yuel þat
 may done alle þinges. scornest þou me *quod*. I. or ellys
 pleyest þou or deceiuest þou me. þat hast so wouen me
 wiþ þi resouns. þe house of didalus so entrelaced. þat it
 is vnable to ben vulaced. þou þat oþer while entrest
 þere þou issest *and* oþer while issest þere þou entrest.
 ne fooldest þou nat to gidre by replicacioun of wordes a
 maner wonderful cerele or environnyng of symplite
 deuyne. ¶ For certys a litel her byforme whan þou by-
 guene atte blisfulnesse þou seidest þat it is souereyne
 good. *and* seidest þat it is set in souereyne god. *and* þat
 god is þe ful[le] blisfulnesse. for whiche þou ȝaf[e] me
 as a couenable ȝifte. þat is to seyne þat no wyȝt nis
 blisful. but yif he be good al so þer wiþ *and* seidest
 eke þat þe forme of goode is þe substaunce of god. *and*
 of blisfulnesse. *and* seidest þat þilke same oone is þilke
 same goode þat is requered *and* desired of al þe kynde
 of þinges. *and* þou proenedest in disputyng þat god
 gouerneþ alle [the] þinges of þe worlde by þe gouerne-
 mentys of bountee. *and* seydest þat alle þinges wolen
 ybeyen to hym. *and* seidest þat þe nature of yuel nis
 no þing. *and* þise þinges ne shewedest þou nat wiþ no
 resouns ytake fro wiþoute but by proues in cereles *and*
 homelyche knowen. ¶ þe whiche proenes drawn to hem
 self hir feiþ *and* hir accorde eueriche [of] hem of oþer. þan
 seide she þus. I ne scorne þe nat ne pleye ne desseyue

B. As you please.
P. Is God omnipotent?

B. No one doubts it.

P. If he is almighty, there are, then, no limits to his power?

B. He can doubtless do all things.

P. May God do evil? *B.* No.

P. Is evil nothing, since God, who is almighty, cannot do it?

B. Dost thou mock me or play with me, leading me with thy arguments into an inextricable labyrinth, and enclosing me in a wonderful circle of Divine Simplicity?

For thou didst first begin with happiness, and didst say that it was the sovereign good, and that it resided in God; then, that God was that *Good* and the

2989 perfection of happiness; and, hence, thou didst infer that nobody could be happy unless he became likewise a God. Again, thou saidst that the very form of good was the substance whereof God and happiness were composed, and that it was the object and desire of all things in nature. Thou didst prove that God rules the world by his goodness, and that all things willingly obeyed him; and that evil has no existence. These truths you established by forcible and natural arguments, and by no strained and far-fetched reasons.

2973 *is* 1) —be
man —omitted
is 2) —nis

2974 *defendiþ* —dowteth

2975 *þere* —ther

2976 *do* —C. omits

soþe —soth

done —don

2978, 2979 *done* —dou

2980 *wouen* —MS. wouuen, C.

wouen

2981 *house* —hows

2983 *þere both* —ther

2987 *atte* —at

2988 *set* —MS. sette, C. set

2989 *ful[le]* —fulle

whiche —which

ȝaf[e] —ȝaue

2990 *ȝifte* —ȝift

seyue —seyn

2992, 2994 *goode* —good

2993 *oone* —oon

2994 *al* —alle

2996 *[the]* —from C.

2998 *ybeyen* —obeyen

2999 *no* 2 —none

3000 *ytake* —1-taken

3001 *homelyche* —homlich

3002 *eueriche* —euerich

[af] —from C.

P. I have not deduced you, for by the Divine aid we have accomplished our chief task. I have proved to you that it is an essential property of the Divine nature not to go out of itself nor to receive into itself anything extraneous. Parmenides says of the Deity that *God is like a well-rounded sphere.*

3012

[* fol. 24.]
He causes the moving globe to revolve, but is himself immovable. If I have chosen my arguments from the subjects within range of our discussion, do not let that surprise you, for, as Plato has taught us, there ought to be an alliance between the words and the subject of discourse.

þe. but I haue shewed to þe þinge þat is grettest ouer alle þinges by þe gifte of god þat we some tyme prayden ¶ For þis is þe forme of [the] deuyne substaunce. þat is swiche þat it ne slydeþ nat in to outerest foreine þinges. ne ne rec[e]yueþ no strange þinges in hym. but ryȝt as *parmaynws* seide in grek of pilke deuyne substaunce. he seide þus þat pilke deuyne substaunce torneþ þe worlde *and* pilke cerele moeneable of þinges while pilke dyuyne substaunce kepith it self wiþ outen moeyunge. þat *is to seyne þat it ne moeyiþ neuere mo. *and* ȝitte it moeneþ alle oþer þinges. but na-þeles yif I [haue] stered resouns þat ne ben nat taken fro wiþ oute þe compas of þe þinge of whiche we treten. but resouns þat ben bystowed wiþ inne þat compas þere nis nat whi þat þou sholde[st] merueylen. sen þou hast lerned by þe sentence of plato þat nedes þe wordes moten ben cosynes to þo þinges of whiche þei speken. 3020

FELIX QUI POTERIT. ET CETERA.

[The 12. Metur.]

Happy is he that hath seen the lucid spring of truth! Happy the man that hath freed himself from terrestrial chains! The Thracian poet, consumed with grief for the loss of his wife, sought relief from music. His mournful songs drew the woods along; the rolling rivers ceased to flow; the savage beasts became heedless of their prey; the timid hare was not aghast at the hound. But the

Blisful is þat man þat may seen þe clere welle of good. Blisful is he þat may vnbynde hym fro þe bonde of heuy erþe. ¶ þe poete of *truce* [*orpheus*] þat somtyme hadde ryȝt greet sorowe for þe deef of hys wijf. aftir þat he hadde maked by hys wepely songes þe wodes meueable to remmen. *and* hadde ymaked þe ryueres to stonden stille. *and* maked þe hertys *and* hyndes to ioignen dredles hir sides to cruel lyouns to herkene his songe. *and* had[de] maked þat þe hare was nat agast of þe hounde whiche þat was plesed by hys songe. so þat whane þe most[e] arlaunt loue of hys wijf brende þe

3004 þe þinge—the the thing

3005 gifte—gift

some tyme prayden —

whilom preyden

3006 [the]—from C.

3007 swiche—swich

3009 *parmaynws* — a par-

manides

3011 worlde—world

3012 while—whil

wiþ outen—with owte

3013 *seyne*—seyne

3014 ȝitte—ȝit

oþer—oother

3015 [haue]—from C.

3016 whiche—which

3017 wiþ inne—with in

3020 *cosynes*—MS.conceyued,

C. cosynes

þo—þe

whiche—which

3022 *vnbynde*—vnbyndyn3022 *bonde*—bondes3023 [*orpheus*]*—*from C.

sometyme—whilom

3024 *sorowe*—sorwe3028 *dredles*—dredeles

to herkene—forto herknen

3029 *had[de]*—hadde3030 þat 2^d—omitted3031 *most[e]*—moste

entrailes of his brest. ne þe songes þat hadde ouer
comen alle þinges ne myzten nat assuage hir lord
orþheus. ¶ He pleynd[e] hym of þe godes þat weren
cruel to hym. he wente hym to þe houses of helle *and*
þere he tempred[e] hys blaundissyng songes by re-
sounyng of hys strenges. ¶ And spak *and* song in
wepyng alle þat euer he hadde receyued *and* laued
oute of þe noble welles of hys modir calliope þe god-
desse. *and* he song wiþ as mychel as he myzt[e] of
wepyng. *and* wiþ as myche as loue þat doubled[e] his
sorwe myzt[e] reuen hym *and* teche hym in his seke
herte. ¶ And he commoeuede þe helle *and* requered[e]
and souzte by swete preiere þe lordes of soules in helle
of relesyng. þat is to seyne to zelden hym hys wif.
¶ Cerberus þe porter of helle wiþ his þre heuedes was
cauzt *and* al abaist for þe new[e] songe. *and* þe þre god-
desses furijs *and* vengerisse of felonies þat tourmenten
and agasten þe soules by anoye wexen sorweful *and* sory
and wepen teres for pitee. þan was nat þe heued of
Ixione ytourmented by þe ouerprowyng whele. ¶ And
tantalus þat was destroyed by þe woodnesse of longe
þrust dispiseþ þe flodes to drynke. þe fowel þat hyzt
voltor þat etip þe stomak or þe giser of ticius is so ful-
filled of his songe þat it nil etyn ne tyren no more.
¶ Atte þe laste þe lord *and* Iuge of soules was moeued
to misericordes *and* cried[e] we ben ouer comen quod
he. yif[e] we to orþheus his wijf to bere hym com-
paignye he hap welle I-bouzt hir by his faire songe *and*

songs that did all
things tame, could
not allay their
master's ardent
love. He bewailed
the cruelty of the
gods above, and
descended to
Pluto's realm.

3036

There he struck
his tuneful strings
and sang, ex-
hausting all the
harmonious art
imparted to him
by his mother
Calliope.
In songs dictated
both by grief and
love, he implored
the infernal
powers to give
him back his
Eurydice.

3044

Cerberus, Hell's
three-headed
porter, stood
amazed;
the Furies, tor-
mentors of guilty
souls, did weep;

3049

Ixion, torment-
ed by the revolving
wheel, found rest;
Tantalus, suffer-
ing from a long
and raging thirst,
despised the
stream;
and the greedy
vulture did cease
to eat and tear the
growing liver of
Tityus. At length
Pluto himself re-
lent, crying
out, 'We are
overcome! Let
us give him back
his wife, he hath
well won her by
his song.'

3032 hadde—hadden
3033 assuage—asswagen
lord—lord
3034 pleynd[e]—pleynede
godes—heuene goodes
3035 wente—MS. wenten, C.
wente
3036 tempred[e] hys—tem-
prede hise
3037 of hys—C. omits
spak—MS. spakke, C. spak
song—MS. songe, C. soonge
3038 alle—al
3039 oute—owt
goddisse—goddess
3040 song—MS. songe, C.

soonge
mychel—mochel
3041 myche—moche
doubled[e]—dowhede
3042 myzt[e]—myhte
zeuen—yeue
teche—thechen
in—herte—omitted
3043 commoeuede—MS. com-
aunded, C. commoeuede
3044 souzte—by-sowhte
3045 zelden—yilden
3046 his—hise
3047 causzt—MS. causzte, C.
cawht
new[e] songe—newe song

3049 anoye — sorweful —
anoy woxen sorful
3050 þan—tho ne
3051 whele—wheel
3053 þrust—thurst
hyzt—hihte
3054 fulfilled—fulfyld
3055 songe—song
3056 Atte—At
lord—lord
3057 cried[e]—cryde
3058 yif[e]—yue
3059 hap—MS. hape
welle—wel
faire—C. omits
songe—song

But we will lay this injunction upon him. Till he escape the infernal bounds, he shall not cast a backward look.' But, who shall give a lover any law? Love is a greater law than may be given to any earthly man. Alas! having left the realms of night, Orpheus cast a look behind and lost his too-much-loved Eurydice. This fable belongs to all you, whose minds would view the Sovereign Good.

3071

For he who fixes his thoughts upon earthly things and low, must lose the noble and heaven-imparted Good.

3076

his dilec. but we wil putten a lawe in þis. *and* couen-
aunt in þe ȝifte. þat is to seyne. þat til he be out of
helle yif he loke byhynden hym [þat] hys wijf shal
comen aȝeine to vs. ¶ but what is he þat may ȝene a
lawe to loueres. loue is a gretter lawe *and* a strengere to
hym self þan any lawe þat men may ȝeuen. ¶ Allas
whan Orpheus *and* his wijf were al most at þe termes of
þe uyȝt. þat is to seyne at þe last[e] boundes of helle.
Orpheus loket[e] abakwarde on Eurydice his wijf *and*
lost[e] hir *and* was deed. ¶ þis fable apperteineþ to
ȝow alle who so euer desireþ or sekþ to lede his þouȝte
in to þe souereyne day. þat is to seyne to clerenes[se]
of souereyne goode. ¶ For who so þat euere be so ouer
comen þat he fyeche hys eyen in to þe put[te] of helle.
þat is to seyne who so setteþ his þouȝtes in erþely
þinges. al þat euer he haþ drawen of þe noble good
celestial he lesiþ it whan he lokeþ þe helles. þat is to
seyne to lowe þinges of þe erþe.

EXPLICIT LIBER TERCIVS.

[• fol. 21b.]

*INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE VULTUS.

[The 1^{ma} prose.]

When P. with grace and dignity had poured forth her songs, I, not quite quit of my load of grief, interrupted her as she was continuing her discourse.

3082

All your discourses, O my conductress to the

Whanne philosophie hadde songen softly *and* delita-
bly þe forseide þinges kepynge þe dignitee of hir
choere in þe weyȝte of hir wordes. I þan þat ne hadde
nat al outerly forȝeten þe wepyng *and* mournyng
þat was set in myne herte for-brek þe entencioun of hir
þat entended[e] ȝitte to seyne oþer þinges. ¶ Se quod
I. þou þat art gideresse of verray lyȝte þe þinges þat þou

3060 wil putten—wol putte
3062 byhynden—by-hynde
[þat]—from C.
3063 to—vn-to
3064 gretter—gret
3066 were al most—weren
almost
3067 last[e]—laste
3068 loket[e] abakwarde —

lookede abacward
3069 lost[e]—loste
3070 þouȝte—thowht
3071 clerenes[se]—clernesce
3072 souereyne goode—soue-
reyn god
3073 put[te]—putte
3074 setteþ—sette
3075 haþ—MS. haþe

3078 softly—softely
3080 choere in—choere *and*
3082 set—MS. sette, C. set
myne—Myn
for-brek—MS. for-breke, C.
Forbrak
3083 entended[e]—entendede
3084 lyȝte—lyht

hast seid [me] hider to ben to me so clere *and* so shew-
yng by þe deuyne loking of hem *and* by þi resouns þat
þei ne mowe nat ben ouercomen. ¶ And þilke þinges
þat þou toldest me. al be it so þat I hadde som tyme
fo[r]ȝeten hem for [the] sorwe of þe wronge þat hap ben
don to me. ȝit napeles þei ne were nat alouterly vn-
knownen to me. but þis same is namly a gret cause of
my sorwe. þat so as þe gouernoure of þinges is goode.
yif þat yuelys mowen ben by any weyes. or ellys yif
þat yuelys passen wiþ outen punysshinge. þe whiche
þinge oonly how worpi it is to ben wondred vpon. þou
considerest it weel þi self certeynly. but ȝitte to þis
þing þere is an oþer þing y-ioigned more to ben ywon-
dred vpon. ¶ For felonie is emperisse *and* flowreþ ful of
rychesse. and vertues nis nat al oonly wiþ outen medes.
but it is cast vndir *and* fortroden vndir þe feet of fe-
lonous folk. *and* it abieþ þe tourmentes in sted of
wicked felouns ¶ Of al[le] whiche þing þer nis no wyȝt
þat [may] merueyllen ynouȝ ne compleyne þat swiche
þinges ben don in þe regne of god þat alle þinges woot.
and alle þinges may *and* ne wool nat but only goode
þinges. ¶ þan seide she þus. certys quod she þat were
a grete meruayle *and* an enbaissynge wiþouten ende.
and wel more horrible þan alle monstres yif it were as
þou wenest. þat is to sein. þat in þe ryȝt ordeyne house
of so mochel a fader *and* an ordenour of meyne. þat þe
vesseles þat ben foule *and* vyle sholde ben honoured
and heried. and þe precious uesteles sholde ben de-
fouled *and* vyle. but it nis nat so. For yif þe þinges

true light! have
been very clear and
unanswerable,
both by the divine
testimony which
they carry along
with them, and
by thy irrefrag-
able arguments.
Through the op-
pression of grief
I had forgotten
these truths, but
was not wholly
ignorant of them.
The principal
cause of my
trouble is this—
that, whilst the
absolute Ruler of
all things is good-
ness itself, evil
exists and is al-
lowed to pass un-
punished. This,
to say the least, is
astonishing.

3097

Moreover, while
vice flourishes
virtue is not only
unrewarded, but
trampled under
foot by base and
profligate men,
and suffers the
punishment due
to impiety. Here
is cause for
wonderment,
since such things
are possible under
the government of
an omniscient and
omnipotent God,
who wills nothing
but what is the
best.

3107

P. It were in-
deed, not only
marvellous, but
also horribly
monstrous, if, in
the well-regulated
family of so great
a master, the
worthless vessels
should be
honoured and the
precious ones be
despised:—but it
is not so. For if

3085 *seid*—MS. seide, C. seid
[me]—from C.

3086 *þi*—the

3087 *mowe*—mowen

3088 *som tyme*—whilom

3089 [the]—from C.

wronge—wrong

hap—MS. hape

3090 *don*—MS. done, C. don

were—weeren

3091 *namly*—namely

3092 *goode*—good

3091 *wiþ outen*—with owte

3095 *þinge*—thing

3097 *þere*—ther

ben ywondred—be won-
dryd

3098 *flowreþ*—MS. folwep,
C. flowrith

3099 *rychesse*—Rychesses

vertues—vertu

wiþ outen—with owte

3101 *in sted*—in stide

3102 *wicked*—wikkede

al[le]—alle

þing—thinges

3103 [may]—from C.

3104 *don*—MS. done, C. doon

3105 *wool*—wole

goode—good

3107 *grete*—gret

enbaissynge—enbasshinge

3108 *alle*—al

3109 *ordeyne house*—ordenee
hows

3111, 3113 *vyle*—vyl

3112 *heried*—he heried

sholde—sholden

3113 *þe*—tho

the conclusions we have come to, be sound and irrefragable, we must confess that under God's rule the *good* are always powerful and mighty, and the *wicked* weak and contemptible; that vice never passes unpunished nor virtue goes unrewarded; that happiness attends good men, and misfortune falls to the lot of the wicked. These and many other truths of like nature shall be proved to thee, and shall put an end to thy complaints, and strengthen thee with firmness and solidity. Having shown you a picture of true felicity, and wherein it resides, I shall now trace out the way which will lead you to your home. I will give your soul wings to soar aloft, so that all tribulation being removed, you may, under my guiding, by my road, and with my vehicle, return whole and sound into your own country.

[The fyrste metur.]
I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phœbus'

þat I haue concluded a litel here byforne ben kept hoole *and* vnraced. þou shalt wel knowe by þe auctorite of god. of þe whos regne I speke þat certys þe good[e] folk ben alwey myȝty. *and* shrewes ben alwey yuel *and* feble. ne þe vices ben neuere mo wiþ outen peyne: ne þe vertues ne ben nat wiþ outen mede. *and* þat blisfulneses comen alwey to goode folke. *and* infortune cometh alwey to wicked folke. ¶ And þou shalt wel knowe many[e] þinges of þis kynde þat sholle cessen þi pleyntes. *and* stedfast þe wiþ stedfast saddenesse. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen in whom blysfulnesse is set. alle þinges I treted þat I trowe ben nessessarie to put[te] furþe. ¶ I shal shewe þe. þe weye þat shal brynge þe aȝeyne vnto þi house *and* I shal ficche feperes in þi þouȝt by whiche it may arysen in heyȝte. so þat al tribulacioun don away. þou by my gidyng & by my pape *and* by my sledes shalt mowen retourne hool *and* sounde in to þi contre. 3132

SUNT ETENIM PENNE. ET CETERA.

I Haue for soþe swifte feperes þat surmounten þe heyȝt of þe heuene whan þe swifte þouȝt hap eloped it self. in þo feperes it dispiseth þe hat[e]fþl erþes. *and* surmounteth þe heyȝenesse of þe greet[e] eyir. *and* it seiþ þe cloudes by-hynde hir bak *and* passeþ þe heyȝt of þe regioun of þe fire þat eschaufiþ by þe swifte moeuyng of
3139 þe firmament. til þat she a-reisiþ hir in til þe houses þat

3114 *here byforne*—her by-
forne
kept—MS. kepte, C. kept
3116 *good[e]*—goode
3117 *alwey* 2.—*feble*—al-
wey owt east *and* feble
3118, 3119 *wiþ outen*—with
owte
3119 *vertues*—vertuus
3122 *many[e]*—manye
sholle cessen—shollen
cesen
3123 *stedfast*—*stedfast*—
strongthyn the with
stidfast

3124 *seyn*—MS. seyne, C.
seyn
3125 [*haue*]*—*from C.
somtynte—whilom
3126 *set*—MS. sette, C. I-set
3127 *put[te]* *furþe*—putten
forth
3128 *weye*—wey
brynge—bryngen
þi house—thin hows
3129 *ficche*—fycchen
3130 *arysen*—areysen
don—MS. done, C. ydoñ
3131 *pape*—paath
shalt mowen—shal move

3132 *sounde*—sownd
3133 *heyȝt of þe heuene*—
heyhte of heuene
3134 *hap*—MS. hape
3136 *heyȝenesse*—*eyir*—
Roundnesse of the grete
ayr
seiþ—seth
3137 *hir*—his
3138 *fire*—Fyr
eschaufiþ—MS. eschaufiþe
3139 *she*—he
hir—hym

beren þe sterres. *and* ioygneþ hir weyes wiþ þe sonne
phebus. *and* felawshiþeþ þe weye of þe olde colde
saturnus. and she ymaked a knyzt of þe elere sterre.
þat is to seyne þat þe soule is maked goddys knyzt by
þe sekyng of treuþe to comen to þe verray knowlege of
god. and þilke soule renne[þ] by þe eerle *of þe sterres
in alle þe places þere as þe shynyng nyzt is depeynted.
þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat
ben cloudeles it semeþ as þe heuene were peynted wiþ
dyuerse ymages of sterres. *and* whan þe soule haþ gon
ynouȝ she shal forleten þe last[e] poynt of þe heuene.
and she shal pressen *and* wenden on þe bak of þe swifte
firmament. and she shal ben maked perfit of þe drede-
fulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges
þe ceptre of his myzt *and* attempereþ þe gouernementes
of þis worlde. *and* þe shynyng iuge of þinges stable in
hym self gouerneþ þe swifte carte. þat is to seyne þe
circuler moeuyng of [the] sonne. *and* yif þi weye ledeþ
þe aȝeyne so þat þou be brouȝt þider. þan wilt þou seye
now þat þat is þe contre þat þou requeredest of whiche þou
ne haddest no mynde. but now it remembreþ me wel
here was I born. here wil I fastne my degree. here wil
I dwelle. but yif þe lyke þan to loken on þe derkenesse
of þe erpe þat þou hast for-leten. þan shalt þou seen þat
þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ
now shule ben exiled from þilke faire contre.

radiant path, or
accompanying
cold and aged
Saturn, or riding,
3142

as a soldier, with
Mars. [Chaucer's
Gloss.] Through
every sphere she
[the mind] runs

[* fol. 25.]
where night is
most cloudless and
where the sky is
decked with stars,
until she reaches
the heaven's
utmost sphere—
then pressing on
she shall be pre-
pared to see the
true Source of
Light, where the
great King of
kings bears his
mighty sceptre,
and holds the
reins of the
universe. Here
the great Judge,
standing in
shining robes,
firmly guides his
winged chariot,
and rules the
tumultuous affairs
of the world.

If you at length
shall arrive at
this abode, you
will say this is
my country—here
I was born—and
here will I abide.

3161

And should you
deign to look on
the gloomy earth,
you'll see those
tyrants, the fear
of wretched folk,
banished from
those fair realms.

3140 *hir*—his
3141 *weye*—wey
 þe — *saturnus* — MS. sa-
 turnus þe olde colde
3142 *saturnus*—saturnis
 she—he
3143 *soule*—thought
3144 *treuþe*—trowthe
 knowlege—knoledge
3145 *soule*—thought
3146 *depeynted*—painted
3149-50 *and whan*—*shesnal*

—*and* whanne he hath
I-doon there I-nowh he
shal
3149 *haþ*—MS. haþe
3150 *þe last[e]*—*heuene*—
 the laste heuene
3151-2 *she*—he
3152-3 *of þe*—*of god*—of the
 worshiþful lyht of god
3153 *þere haldeþ*—ther halt
3155 *þis worlde*—the world
3156 *carte*—cart or wayn

3157 *[the]*—from C.
3159 *whiche*—which
3161 *here* 1, 2, 3)—her
 born—MS. borne, C. born
 wil 1)—wol
 wil 2.—wole
3162 *lyke*—liketh
 derkenesse—dyrknesses
3164 *wrecched[e]* — wrecch-
 ede
3165 *shule*—shollen
 from—fro

hym myzty. as who seip in as moche as a man is myzty to done a þing. in so moche men halden hym myzty. and in þat þat he ne may. in þat men demen hym to ben feble. I confesse it wel *quod* I. Remembriþ þe *quod* she þat I. haue gadred *and* shewed by forseide resouns þat al þe entencoun of þe wil of mankynde whiche þat is lad by diuerse studies hastiþ to comen to blisfulnesse. ¶ It remembreþ me wel *quod* I þat it hath ben shewed. *and* recorderþ þe nat þan *quod* she. þat blisfulnesse is pilke same goode þat men requeren. so þat whan þat blisfulnesse is requered *of alle. þat goode [also] is requered *and* desired of al. It recorderþ me wel *quod* I. for haue it gretly alwey ficche[d] in my memorie. alle folk þan *quod* she goode *and* eke badde enforen hem wiþ oute difference of entencoun to comen to goode. þat is a nerray consequence *quod* I. and certeyne is *quod* she þat by þe getyng of goode ben men ymaked goode. þis is certeyne *quod* I. ¶ þan geten goode men þat þei desiren. so semeþ it *quod* I. but wicked[e] folk *quod* she yif þei geten þe goode þat þei desiren þei [ne] mowen nat ben wicked. so is it *quod* I. ¶ þan so as þat oon *and* þat oþer [*quod* she] desiren good. *and* þe goode folk geten good *and* nat þe wicked folk ¶ þan nis it no doute þat þe goode folk ne ben myzty *and* þe wicked folk ben feble. ¶ who so þat ener *quod* I douteþ of þis. he ne may nat considre þe nature of þinges. ne þe consequence of resoun. and ouer þis *quod* she. ¶ yif þat þer ben two þinges þat han o same purpos by kynde. *and* þat one of hem pursueþ *and* performeþ pilke same þinge by naturel office. *and* þat oþer ne may nat done pilk naturel office. but folweþ by oþer manere þan is couenable to nature ¶ Hym þat

that he had the power to do it?

B. No, surely.

P. A man, then, is esteemed powerful in respect of what he is able to do, and weak in relation to what he is unable to perform.

B. That is true.

P. Do you remember that I proved that the will of man, following different pursuits, seeks happiness only?

P. Do you recollect too, that it has been shown that happiness is

[* fol. 25 b.] the supreme good of men—and all desire this good, since all seek happiness?

All men, then, good and bad, seek to acquire good? And it is certain that when men obtain good they become good?

3212

B. It is most certain.

P. Do good men, then, get what they desire?

B. It seems so.

P. If evil men obtain the good, they can be no longer evil?

B. It is so.

P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feeble?

B. None can doubt this, save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning.

P. If two beings have the same end in view—

3196 *as moche*—so moche

3197 *done*—doon

moche—mochel

halden—halt

3201 *whiche*—which

3202 *lad*—MS. ladde, C. lad

3203 *it hath ben*—MS. I herde

þe, C. it hath ben

3205-6 *goode*—good

3206 [*also*]—from C.

3207 *al*—alle

It—*I*—it nerecordeth me

nat *quod* I

3210-12, 1, 15 *goode*—good

3214 *wicked[e]*—wikkede

3215 [*ne*]—from C.

3216 *mowen*—mowe

3217 [*quod she*]—from C.

3218 *wicked*—wilke (? wikke)

3220 *wicked*—wikkede

3226 *þilk*—thilke

and one of them accomplishes his purpose by the use of natural means, while the other not using legitimate means does not attain his end : which of these two is the most powerful ?

B. Illustrate your meaning more clearly.

P. The motion of walking is natural to man : And this motion is the natural office of the feet ? Do you grant this ?

B. I do.

P. If, then, he who is able to use his feet walks whilst another lacking this power creeps on his hands—surely he that is able to move naturally upon his feet is more powerful than he who

accomplish his purpose kindly, and yet he ne accomplish nat his owen purpos, whether of þise two demest þou for more myzty. ¶ yif þat I coniecte quod .I. þat þou wilt seye algates, yet I desire to herkene it more pleyuely of þe. þou wilt nat þan denye quod she þat þe moeuementz of goynge nis in men by kynde, no for soþe quod I, ne þou ne doute nat quod she þat þilke naturel office of goynge ne be þe office of feet. I ne doute it nat quod .I. þan quod she yif þat a wyzt be myzty to moeue and goþ vpon hys feet, and anoþer to whom þilke naturel office of feet lakkeþ, enforceþ hym to gone crepyng vpon hys handes. ¶ whiche of þise two auzte to ben holden more myzty by ryzt, knyht furþe þe remenaunt quod I. ¶ For no wyzt ne douteþ þat he þat may gone by naturel office of feet, ne be more myzty

3243

cannot.

P. The good and bad seek the supreme good : the good by the natural means of virtue—the wicked by gratifying divers desires of earthly things—which is not the natural way of obtaining it. Do you think otherwise ?

B. The consequence is plain, and that follows from what has been granted—that the good are powerful, while the wicked are feeble.

P. You rightly anticipate me : for it is a good sign, as physicians well know, when Nature exerts herself and resists the malady. But, as you are so quick of appre-

þan he þat ne may nat ¶ but þe souereyne good quod she þat is euenlyche purposed to þe good folk and to badde, þe good folke seken it by naturel office of uertues, and þe shrewes enforceen hem to geten it by dyuerse conetise of erþely þinges, whiche þat nis no naturel office to geten þilke same souereyne goode, trowest þou þat it be any oþer wyse, nay quod .I. for þe consequence is open and shewyng of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myzty, and shrewes feble and vnmizty. ¶ þou rennest aryzt byfore me quod she, and þis is þe iugement þat is to seyn. ¶ I iuge of þe ryzt as þise leches ben wont forto hopen of seke folk whan þei aperceyuen þat nature is redressed and wiþstondeþ to þe maladie. ¶ But for I see þe now al redy to þe vnderstandyng I shal shewe þe more þilke and continuel resouns. ¶ For loke now

3229 *owen*—owne

3231 *wilt*—wolt
herkene—herkne

3232 *pleynely*—pleynly

denye—denoye

3233 *moeuementz*—Moeuement

3237 *goþ*—MS. goþe

hys—hise

3238 *gone*—goon

3239 *hys*—hise

whiche—which

3240 *more*—the Moore

furþe—forth

3242 *gone*—gon

3245 *good*—goode

3246 *uertues*—vertuus

3247 *whiche*—which

3248 *goode*—good

3253 *byfore*—by-forn

3254 *forto*—to

3255 *seke*—sike

how gretly shewip þe feblesse *and* infirmite of wicked folke. þat ne mowen nat come to þat hire naturel entencioun ledeþ hem. *and* ȝitte almost pilk naturel entencioun constreineþ hem. ¶ *and* what were to deme þan of shrewes. yif pilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ alwey byforne hem. *and* is so grete þat vnnep it may be overcomen. ¶ Considre þan how gret defeaute of power *and* how gret feblesse þere is in grete felonous folk as who seiþ þe gretter þinges þat ben coueited *and* þe desire nat accomplissed of þe lasse myzt is he þat coueiteþ it *and* may nat acomplisse. ¶ And forþi philosophie seiþ þus by souereyne good. ¶ Sherewes ne requere nat lyzt[e] medes ne veyne gaines whiche þei ne may nat folwen ne holden. but þei faylen of pilke some of þe heyzte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. *þe whiche þei enforecen hem oonly to geten by nyztes *and* by dayes. ¶ In þe getyn[g] of whiche goode þe strengþe of good folk. is ful wel ysen. For ryzt so as þou myzttest demen hym myzty of goynge þat goþ on hys feet til he myzt[e] come to pilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryzt so most þou nedes demen hym for ryzt myzty þat getip *and* atteinip to þe ende of alle þinges þat ben to desire. by-ȝonde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may concludre þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes.

hension. I shall continue this mode of reasoning. The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them; what would become of them without this natural prompting, so powerful and irresistible? Consider how great is the impotence of the wicked. (The greater the things desired, but unaccomplished, the less is the power of him that desires, and is unable to attain his end.) The wicked seek after no trivial things—which they fail to obtain; but they aspire in

3275

vain to the sovereign good, which they endeavour

[* fol. 26.]

day and night to obtain. The good attain the end of their desires, and therein their power is manifested. For as you deem him a good walker that goes to the end of his journey, so you must esteem him powerful that attains his desires, beyond which there is nothing to desire. Wicked men, then, are destitute of those powers which the good so amply possess. Wherefore do they leave virtue, and follow vice? Is it because they are ignorant of good?

3259 *wicked*—wikkede3260 *come*—comyn3261 *pilk*—thilke3262 *deme*—demen3263-4 *helpe*—help3264 *whiche*—which

goþ—MS. goþe

3265 *grete*—gret

vnnep—vnnethe

be overcomen—ben over-

come

3267 *pere*—ther*grete*—wikkede3268 *þinges*—thing

ben—is

3271 *Sherewes ne requere*—

ne shrewes ne requeren

3272 *lyzt[e]*—lyhte

reyne—veyn

nat—omitted

3276 *whiche*—which3277 *getyn[g]*—getinge

whiche goode—which good

3278 *ysen*—MS. and C. ysene3279 *goþ*—MS. goþe3280 *myzt[e]*—myhte3281 *pere*—ther

lay—laye

forþer—forthere

be—ben

3283 *desire*—desired3284 *þat*—omitted3285 *whiche*—the which

þat—þat the

3286 *ben*—be

What is more weak and base than the blindness of ignorance? Or do they know the way they ought to follow, but are led astray by lust and covetousness? And so, indeed, weak-minded men are overpowered by intemperance, for they cannot resist vicious temptations. Do they willingly desert Good and turn to Evil? If they do so, they not only cease to be powerful, but even cease to exist. For those who neglect the common end of all beings, cease to exist. You may marvel that I assert that the wicked, the majority of the human race, have no existence—

3304

but it is, however, most true. That the wicked are bad I do not deny—but I do not admit that they have any real existence. You may call a corpse a dead man, but you cannot with propriety call it a man. So the vicious are profligate men, but I cannot confess they absolutely exist. That thing exists that preserves its rank, nature, and constitution, but when it loses these essentials it ceases to be. But, you may say that the wicked have a *power* to act, nor do I deny it; but their power is an effect of weakness. They can do evil, but this they could

¶ But what þing is more feble *and* more caitif þan is þe blyndenesse of ignorance, or ellys þei knowen ful wel whiche þinges þat þei auzten to folwen. ¶ but lecherye *and* couetise overþrowep hem mysturned. ¶ *and* certis so dop distemperance to feble men. þat ne mowen nat wrastle ageins þe vices. ¶ Ne knowen þei nat þan wel þat þei foreleten þe good wilfully, *and* turnen hem vilfully to vices. ¶ And in þis wise þei ne forleten nat oonly to ben myzty, but þei forleten al outerly in any wise forto ben. ¶ For þei þat forleten þe comune fyn of alle þinges þat ben, þei forleten also þerwiþ al forto ben, *and* peraventure it sholde semen to som folk þat þis were a merueile to seyne þat shrewes whiche þat continen þe more *partie* of men ne ben nat, ne han no beyng. ¶ but nabeles it is so, *and* þus stant þis þing for þei þat ben shrewes I denye nat þat þei ben shrewes, but I denye *and* sey[e] symplely *and* pleynty þat þei [ne] ben nat, ne han no beyng, for ryzt as þou myztest seyn of þe careyne of a man þat it were a ded man. ¶ but þou ne myztest nat symplely callen it a man. ¶ So graunt[e] I wel for soþe þat vicious folk ben wicked, but I ne may nat graunten absolutely *and* symplely þat þei ben. ¶ For þilk þing þat wiþ holdep ordre *and* kepip nature, þilk þing is *and* hap beyng, but þat þing þat faileþ of þat, þat is to seyne he þat forletip naturel ordre he forletip þilk beyng þat is set in hys nature, but þou wolt sein þat shrewes mowen. ¶ Certys þat ne denye I nat. ¶ but certys hir power ne descendeþ nat of strengþe but of feblesse, for þei mowen don wickednesses, þe whiche þei ne myzten nat don yif þei myzten dwelle in þe forme *and*

3291 *auzten to folwen* —
owhten folwe
3293 *dop*—MS. doþe, C. doth
3294 *wrastle*—wrastlen
3295 *vilfully*—wilsfully
3297 *outerty*—owtrely
3301 *seyne*—seyen
3304-5 *denye*—denoye

3305 *sey[e] symplely* —seye
sympli
3306 [ne]—from C.
3307 *seyne*—seyen
3309 *graunt e*—gramte
3311-12 *þilk*—thilke
3312 *hap*—MS. hape
3313 *þat* (1)—what

3313 *seyne*—seyen
3314 *þilk*—thilke
3315 *set*—MS. sette, C. set
3316 *denye*—denoye
3318 *don*—MS. done, C. don
3319 *myzten* (1)—myhte
dwelle—dwellin

in þe doyng of goode folke. ¶ And þilke power shewep ful euidently þat þei ne mowen ryȝt nauȝt. ¶ For so as I haue gadered *and* proued a lytel her byforn þat yuel is nauȝt. *and* so as shrewes mowen oonly but shrewednesse. þis conclusioun is al clere. þat shrewes ne mowen ryȝt nat to han power. and for as moche as þou vndirstonde whiche is þe strengþe þat is power of shrewes. I haue diffinised a lytel here byforn þat no þing nis so myȝty as souereyne good. ¶ þat is soþe *quod* .I. [*and* thilke same souereyn good may don non yuel // Certes no *quod* I] ¶ Is þer any wyȝt þan *quod* she þat wenip þat men mowen don alle þinges. No man *quod* .I. but yif he be out of hys witte. ¶ but certys shrewes mowen don yuel *quod* she. ¶ ȝe wolde god *quod* I þat þei ne myȝten don none. þat *quod* she so as he þat is myȝty to done oonly but good[e] þinges may don alle þinges. and þei þat ben myȝty to done yuel[e] þinges ne mowen nat alle þinges. þan is þis open þing *and* manifest þat þei þat mowen don yuel ben of lasse power. and ȝitte to proue þis conclusioun þere helpeþ me þis þat I haue shewed here byforne. þat al power is to be noumbred amonge þinges þat men auȝten requere. *and* haue shewed þat alle þinges þat auȝten ben desired ben referred to good ryȝt as to a manere heyȝte of hyr nature. ¶ But for to mowen don yuel *and* felonye ne may nat ben referred to good. þan nis nat yuel of þe noumbre of þinges þat auȝten. *be desired. but al power auȝt[e] ben desired *and* requered. ¶ þan is it open *and* clere þat þe power ne þe moeuynge of shrewes nis no powere. *and* of alle þise þinges it shewep wel þat

not do, if they retained the power of doing good. This power, then, clearly shows their impotence. For as evil is nothing, it is clear that while the wicked can only do evil they can do nothing. That you may understand the force of this power, I have proved that nothing is more powerful than the sovereign good.

B. That is true.

P. And that supreme good can do no evil?

B. Certainly not.

P. Is there any one who thinks that man can do all things?

B. No sane man can think so.

P. But men may do evil.

B. I would to God they could not.

P. Since he that can do good, can

3336

do all things, and he that has power to do evil cannot do all things, therefore the evil-doers are less powerful. Let me add too that power is one of the things to be desired, and that all such things are to be referred to the chief good (the perfection of their nature). But the power of doing evil has no relation to that Good, therefore it is not desirable; but as

[* fol. 26 b.]

all power is desirable, it is clear that the ability to do evil is not power. It clearly follows from this reasoning,

3320 *goode*—good

3324 *shrewednesse*—shrew-
ednesses

clere—cleer

3325 *nat*—power—nawht
ne han no power

3326 *whiche*—which

þat is—of this

3327 *here*—her

3328 *nis*—is

3329 *soþe*—soth

3329, 3330 [*and thilke* —
quod I]—from C.

3334 *don*—MS. done, C. don

none þat—non thanne

3335 *done*—doon

good[e]—goode

3336 *don*—MS. done, C. don

done—don

3337 *yuel[e]*—yuele

þis—it

3338 *don*—MS. done, C. don

3339 *ȝitte*—yit

þere—ther

3340 *shewed here byforne*—
Ishewed her by-forn

al—alle

3341 *amonge*—among

3344 *don*—MS. done, C. don

3346 *auȝten be*—owhte ben

3347 *al*—alle

auȝt[e]—owhte

that the good only are powerful while the vicious are feeble. And Plato's opinion is hereby verified that the *wise* only have the power to do what they desire; the wicked may follow the dictates of their lusts, but their great aim and desire, i. e. HAPPINESS, they can never attain. The wicked may gratify their desires, thinking to attain the chief good for which they wish, but they can never possess it, for impiety and vice can never be crowned with happiness.

[The 11de Metur.]
Whosoever might strip of their purple coverings, proud kings, who, surrounded by their guards,

sit on lofty thrones, and whose stern looks wear fierce threatenings, and boiling breasts breathe fury; would see those mighty lords inwardly fettered, and tormented by lust, passion, grief, and delusive hopes.

Since, then, so many tyrants bear sway over one head—that lord, oppressed by so many masters (i. e. vices), is weak and feeble, and his actions are not obedient to his will.

þe goode folk ben certeynly myȝty, *and* þe shrewes ben douteles vnmyȝty ¶ And it is clere *and* open þat þilke sentence of plato is ueray *and* soþe. þat seyþ þat oonly wisemen may [doon] þat þei desiren. *and* shrewes mowen haunten þat hem lykeþ. but þat þei desiren þat is to seyne to comen to souereyne good þei ne han no power to acomplissen þat. ¶ For shrewes don þat hem list whan by þo þinges in whiche þei deliten þei wenen to atteyne to þilke good þat þei desiren. but þei ne geten ne atteynen nat þer to. ¶ for vices ne comen nat to blisfulnesse.

3360

QUOS UIDES SEDERE CELSOS.

Who so þat þe couertures of her veyn apparailes myȝt[e] strepen of þise proude kynges þat þou seest sitten on heyȝe in her chayeres glyteryng in shynynge purple envyroned wip sorweful armures manasyng wip cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wip inne hir corages ful streyte cheynes for leccherye tormentip hem on þat oon syde wip gredy venymys *and* troublable Ire þat araiseþ in hem þe floodes of troubynges tourmentip vpon þat oþer side hir þouȝt. or sorwe halt hem wery or ycauȝt. or shidyng *and* disseyuyng hope tourmentip hem. And þerfore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desirip. syn he is cast doune wip so many[e] wicked lordes. þat is to seyn wip so many[e] vices. þat han so wicked lordshipes ouer hym.

3377

3351 *clere*—cler
3352 *soþe*—soth
þat seyþ—MS. but siþe, C.
þat seyth
3353 [*doon*]
3355 *seyne*—seyn
3357 *whiche*—which
3361-63 *her*—hir
3362 *myȝt[e]*—myhte

3363 *heyȝe*—heygh
3364 *sorwful*—sorwful
3365 *mouþe*—Mowth
3366 *se*—seen
ilke—thilke
3368 *on*—in
3369 *hem*—hym
3371 *disseyuyng*—deceuyng

3373 *seyne*—seyn
bere—beeren
3373-75-76 *many[e]*—many
3373 *tyrauntis*—tyranyes
3374 *doþ*—MS. doþe
þilk—thilke
3375 *doune*—down
wicked—wikkede
3376 *wicked*—wikkedly

VIDES NE IGITUR QUANTO.

Seest þou nat þan in how gret filþe þise shrewes ben
 ywrapped. *and* wiþ whiche cleernesse þise good
 folk shynen. In þis shewep it wel þat to good folk ne
 lakkep neuer mo hir medes. ne shrewes ne lakken
 neuer mo *tourmentis*. for of alle þinges þat ben ydon
 þilke þing for whiche any þing is doon. it semeþ as by
 ryzt þat þilke þing be þe mede of þat. as þus. ¶ yif a
 man rennep in þe stadie or in þe forlunge for þe corone.
 þan lieþ þe mede in þe corone for whiche he rennep.
 ¶ And I haue shewed þat blisfulnesse is þilke same
 good for whiche þat alle þingus ben don. þan is þilke
 same good *purposed* to þe werkes of mankynde ryzt as
 a comune mede. whiche mede ne may ben disseuered
 fro good folk. for no wyzt as by ryzt fro þennes forþe
 þat hym lakkip goodnesse ne shal ben cleped good.
 For whiche þing folk of good[e] maneres her medes ne
 forsaken hem neuer mo. For al be it so þat shewes
 waxen as wood as hem list azeynes good[e] folk. 3itte
 neuer þe les þe corone of wise men ne shal nat fallen
 ne faden. ¶ For foreine shrewednesse ne bynymeþ
 nat fro þe corages of good[e] folk hire *propre* honoure.
 but yif þat any wyzt reioiseþ hem of goodnesse þat þei
 had[de] taken fro wiþoute. as who seiþ yif [þat] any
 wyzt had[de] hys goodnesse of any oþer man þan of
 hym self. certys he þat 3af hym þilke goodnesse or
 ellys som oþer wyzt myzt[e] bynym[e] it hym. but for
 as moche as to euery wyzt hys owen *propre* bounte
 3eueþ hym hys mede. þan at arst shal he faylen of
 mede whan he forletip to ben good. *and* at þe laste so
 as alle medes ben requered for men wenen þat þei ben

[The iij. prose.]

See you not
 in how great and
 filthy a mire the
 wicked wallow?
 This is a proof
 that good folk :
 do not go unre-
 warded, nor do
 the evil-doers
 escape punish-
 ment. Every ac-
 tion is done for a
 certain end, and
 that end is the re-
 ward of the action.
 But Happiness is
 that good for
 which all things
 are done. There-
 fore happiness is
 the reward which
 all the human
 race seek as the
 reward of their
 actions. This
 good is insepar-
 able from the vir-
 tuous, therefore
 virtue can never
 want its reward.
 Evil men may
 rage as they

3392

please against the
 good, but the
 crown of the wise
 shall not fall nor
 fade. The wicked-
 ness of another
 cannot deprive a
 virtuous soul of
 its own honour.
 If a man pride
 himself on the
 possession of an
 advantage re-
 ceived from
 another, he may
 be deprived of it,
 either by the
 giver or by others.
 But, as the re-
 ward of the
 virtuous is derived
 from virtue, a
 man cannot lose
 this meed unless
 he ceases to be
 virtuous. Lastly,
 since a reward is
 desired because it
 is supposed to be
 a good, can we be-
 lieve that he who
 is capable of good
 is deprived of the
 recompence?

3379 *whiche*—which
 3380 *good*—goode
 3381 *ne* 2—omitted
 3383 *whiche*—which
 3385 *forlunge*—forlong
 3386-88-90 *whiche*—which
 3391 *forþe*—forth
 3393 *whiche*—which

3393 *good[e]*—goode
 3395 *wood*—woode
good[e]—goode
 3396 *les*—leese
ne—omitted
 3398 *good[e]*—goode
 3399 *reioiseþ*—reioyse
hem—hym

3399 *þei had[de]*—he hadde
 3400 [þat]—from C.
 3401 *had[de]*—hadde
 3402 *self*—MS. selk
 3403 *myzt e bynym[e]* —
 myhte be-nyme
 3404 *owen*—owne
 3406 *laste*—last

What reward
shall he receive?
Certainly the
[* fol. 27.]
fairest and richest
of all rewards
Call to mind that
excellent corollary
I have already
given thee, and
reason thus:—
Since the supreme
good is happiness,
it follows that all
good men are
happy in as much
as they are good;
but if they are
happy they must
become as it were
gods. The re-
ward (*i. e.* divin-
ity, of the righte-
ous is such that
no time can im-
pair it, no power
can diminish it,
nor can any
wickedness ob-
scure it. Since,
then, happiness
belongs to good
men, punishment
inseparably at-
tends the wicked.
For since *good*
and *evil* are con-

3424

traries, so are
rewards and
punishments. It
is evident that
rewards follow
good actions, and
punishments at-
tend evil actions;
then as virtue it-
self is the reward
of the virtuous,
so vice is the
punishment of
the vicious. He
who is punished
with pain and
uneasiness knows
that he is afflicted
with evil. If,
then, the wicked
did rightly under-
stand themselves
they would per-
ceive that they
are not exempted
from punishment.
Since vice, the
extreme and
worst kind of evil,
not only afflicts
them, but infects
and entirely

good[e]. who is he þat wolde deme þat he þat is ryȝt
myȝty of goode were partles of mede. *and of what
mede shal he be gerdoned. certys of ryȝt faire mede
and ryȝt greet abouen alle medes. ¶ Remembre þe of
þilk noble corolarie þat I ȝaf þe a lytel here byforne.
and gadre it to gidre in þis manere. so as god hym self
is blisfulnesse. þan is it clere and eerteyn. þat alle good
folk ben makid blisful for þei ben good[e]. and þilke
folk þat ben blisful it accordip and is couenable to ben
godde[s]. þan is þe mede of goode folk swiche. þat no
day [ne] shal enpeyren it. ne no wikkednesse shal en-
dirken it. ne power of no wyȝt ne shal nat amenusen it
þat is to seyn to ben maked goddes. ¶ and syn it is
þus þat goode men ne faylen neuer mo of hire medes.
¶ certys no wise man ne may doute of þe vndepartable
peyne of shrewes. ¶ þat is to seyn þat þe payne of
shrewes ne departip nat from hem self neuer mo.
¶ For so as goode and yuel and payne and medes ben
contrarie it mot nedes ben þat ryȝt as we seen by-tiden
in gerdoun of goode. þat also mot þe payne of yuel
answere by þe contrarie partye to shrewes. now þan so
as bounte and prowesse ben þe medes to goode folk.
also is shrewednesse it self torment to shrewes ¶ þan
who so þat euer is enteeched and defouled wip yuel.
yif shrewes wolen þan preisen hem self may it semen
to hem þat þei ben wip outen partye of tourment. syn
þei ben swiche þat þe [vtteriste wikkednesse / þat is to
seyn wikkede thewes / which þat is the] outereste and
þe w[or]ste kynde of shrewednesse ne defoulip nat ne
enteechip nat hem oonly but infectip and enuenemyþ
hem gretely ¶ And al so loke on shrewes þat ben þe

3408 *good[e]*—goode
wolde—nolde

3409 *goode*—good
of 2—of the

3411 *greet*—grete

3412 *here byforne*—her by-
forn

3413 *god*—good

3414 *is 1*—his

3414 *clere*—cleer

3415 *good[e]*—goode

3417 *godde[s]*—goddes
swiche—swich

3418 [ne]—from C.

endirken—derken

3422 *wise man*—wysman

þe—omitted

undepartable—MS. vndir-

partable, C. vndepart-
able

3423 *of (1)*—of the

3428 *answere*—answery

þe—omitted

3434 [vtteriste—*is the*]—
from C.

3438 *gretely*—gretly

contrarie partye of goode men. how grete peyne felaw-
shipec *and* folweþ hem. ¶ For þou hast lerned a litle
here byforn þat al þing þat is *and* haþ beyng is oon.
and þilke same oon is good. þan is þis consequence þat
it semeþ wel. þat al þat is *and* haþ beyng is good. þis
is to seyne. as who seip þat beyng *and* vnite *and*
goodnesse is al oon. *and* in þis manere it folweþ þan.
þat al þing þat faileþ to ben good. it styntip forto be.
and forto haue any beyng. wher fore it is þat shrewes
stynten forto ben þat þei weren. but þilke oper forme
of mankynde. þat is to seyne þe forme of þe body wip
oute. shewip 3it þat þise shrewes were somtyme men.
¶ wher fore whan þei ben peruerterd *and* tord in to
malice. certys þan han þei forlorn þe nature of man-
kynde. but so as oonly bounte *and* prowesse may en-
hawne euery man ouer oper men. þan mot it nedes be
þat shrewes whiche þat shrewednesse haþ cast out of þe
condicioun of mankynde ben put vndir þe merite *and*
þe deserte of men. þan bitidip it þat yif þou seest a
wyzt þat he be transformed in to vices. þou ne mayst nat
wene þat he be a man. ¶ For 3if he [be] ardaunt in
auarice. *and* þat he be a rauynour by violence of
foreine rychesse. þou shalt seyn þat he is lyke to a
wolf. *and* yif he be felonous *and* wip out reste *and*
exercise hys tonge to chidynges. þou shalt lykene hym
to þe hounde. *and* yif he be a prene awaitour yhid *and*
reioyseþ hym to rauysshe by wyles. þou shalt seyne
hym lyke to þe fox whelpes. ¶ And yif he be dis-
tempre *and* quakip for ire men shal wene þat he bereþ
þe corage of a lyoun. *and* yif he be dredeful *and* fleyng
and dredeþ þinges þat ne auzten nat ben dred. men

pollutes them.
But contemplate
the punishment
of the wicked.
You have been
taught that
unity is essential
to being and is
good—and all that
3443

have this unity
are good; what-
soever, then, fails
to be good ceases
to exist. So that
it appears that
evil men must
cease to be what
they were. That
they were once
men, the outward
form of the body,
which still re-
mains, clearly
testifies. Where-
fore, when they
degenerate into
wickedness they
3452

lose their human
nature. But as
virtue alone ex-
alts one man
above other men,
it is evident that
vice, which
divests a man of
his nature, must
sink him below
humanity. You
cannot, therefore,
esteem him to be
a man whom you
see thus trans-
formed by his
vices. The greedy
robber, you will
say, is like a *wolf*.
3461

He who gives no
rest to his abusive
tongue, you may
liken to a *hound*.
Does he delight
in fraud and trick-
ery? then is he
like young *foxes*.
Is he intemperate
in his anger?
then men will
compare him to a
raging *lion*. If he
3468

be a coward, he
will be likened to

3439 *grete*—gret3441 *al*—alle3442 *haþ*—MS. haþe3443 *al*—alle3444 *haþ*—MS. haþe3446 *al*—alle3447 *haue*—han3448 *stynten*—MS. styntent3450 *were somtyme*—weeren
whilom3452 *forlorn*—MS. forlorne,
C. forlorn3453 *as*—omitted3454 *enhawne*—enhawsen3455 *whiche*—which3456 *haþ*—MS. haþe3459 [*be*—from C.3461 *yhid*—MS. yhidde, C.
I-hidd3465 *seyne*—seyn3468 *dredeful*—dredful3469 *ben*—to ben3470 *dred*—MS. dredde, C.
dredd

a *hart*. If he be slow, dull, and lazy, then is he like an *ass*. Is he fickle and unconstant? Then is he like a *bird*. Doth he wallow in filthy lusts? Then doth he roll himself in the mire like a nasty *sow*. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

shal holde hym lyke to þe herte. *and* yif he be slowe *and* astoned *and* lache. he lyneþ as an asse. *and* yif he be lyst *and* vnstedfast of corage *and* chaungeþ ay his studies. he is likened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wipholden in þe foule delices of þe foule soowe. ¶ þan folweþ it þat he þat forletip bountee *and* prowesse. he forletip to ben a man. syn he ne may nat passe in to þe condicioun of god. he is tourned in to a beest. 3478

[* fol. 27 b.]

*v[E]LA NARICI DUCIS.

[The 3^d Metar.]

Ulysses was driven by the eastern winds upon the shores of that isle where Circe dwelt, who, having entertained her guests with magic draughts, transformed them into divers shapes—one into a boar, another into a lion;

Eurus þe wynde aryueþ þe sayles of vlixes due of þe contre of narice. *and* hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddess douzter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wip enchauntmentz. *and* after þat hir hande myzty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat oon of hem is couered his face wip forme of a boor. þat oper is chaunged in to a lyoun of þe contre of marorike. *and* his nayles *and* his teþe wexen. ¶ þat oper of hem is newliche chaunged in to a wolf. *and* howelip whan he wolde wepe. þat oper goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie haþ had mercie of þe due vlixes bysegged wip diuerse yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by þis ydrawen in to hir mouþes *and* dronken þe wicked[e]

some into howling wolves, and others into Indian tigers.

But Mercury, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

3470 *holde*—holden
lyke—lyk
herte—hert
slowe—slowh
3472 *vnstedfast*—vnstidefast
his—hise
3475 *þan*—MS. pat, C. than-
ne
3477 *passe*—passen
3479 *aryueþ*—aryuede
vlixes—MS. vluxies, C.

vlixes
3481 *Circe*—Circes
3483 *enchautmentz*—en-
chauntementz
3484 *hande*—hand
of—ouer
3485 *had[de]*—hadde
gestes—MS. goostes, C.
gestes
3486 *boor*—boere
3488 *his* 1—hise

his teþe—hise teth
3489 *newliche*—neweliche
3490 *goþ*—MS. goþe
3491 *house*—hows
3492 *bride*—bryd
haþ—MS. haþe
3493 *mercie*—MS. mercurie,
C. mercy
3494 *haþ*—MS. haþe
3495 *oosteresse*—oostesse
3496 *wicked[e]*—wikkede

drynkes þei þat were woxen swyne hadden by þis
chaunged hire mete of brede forto ete acorns of ookes. 3498

non of hir lymes ne dwellip wip hem hoole. but
þei han lost þe voys *and* þe body. Oonly hire þouȝt
dwelleþ wip hem stable þat wepiþ *and* bywailip þe
monstruous chaungynge þat þei suffren. ¶ O ouer lyȝt

All traces of the human form were lost, and they were bereft of speech. Their souls, unchanged, bewailed their dreadful fate.

hand. as who seiþ. ¶ O feble *and* lyȝt is þe hand of
Circes þe enchaunteresse þat chaungeþ þe bodies of folk
in to bestes to regarde *and* to comparisoun of mutacioun
þat is makid by vices. ne þe herbes of circes ne ben nat
myȝty. for al be it so þat þei may chaungen þe lymes
of þe body. ¶ algates ȝit þei may nat chaunge þe
hertes. for wip inne is yhid þe strengþe *and* þe vigour

O most weak, are Circe's powers compared with the potency of vice, to transform the human shape!

Circe's herbs may change the body, but cannot touch the mind, the inward strength of man.

of men in þe secre toure of hire hertys. þat is to seyn

þe strengþe of resoun. but þilke uenymys of vices to-
drawen a man to hem more myȝtily þan þe venym of
circes. ¶ For vices ben so cruel þat þei percen *and*

But vice is more potent than Circe's poisonous charms.

þoruȝ passen þe corage wip inne. *and* þouȝ þei ne anoye
nat þe body. ȝitte vices wooden to distroien men by
wounde of þouȝt. 3516

Though it leaves the body whole, it pierces the inner man, and inflicts a deadly wound upon the soul.

TUNC EGO FATEOR INQUAM.

þan seide I þus I confesse *and* am aknowe quod I. ne

I ne se nat þat men may seyn as by ryȝt. þat
shrewes ne ben nat chaunged in to beestes by þe
qualite of hir soules. ¶ Al be it so þat þei kepen ȝitte
þe forme of þe body of mankynde. but I nolde nat of
shrewes of whiche þe þouȝt cruel woodeþ alwey in to
destruccion of good[e] men. þat it were leueful to hem
to done þat. ¶ Certys quod she ne it nis nat leueful
to hem as I shal wel shewen þe in couenable place.

[The ferthe prose.]

B. I confess that vicious men are rightly called beasts. They retain the outward form of man, but the qualities of their souls prove them to be beasts. I wish, however, that the wicked were without the power to annoy and hurt good men.

P. They have no power, as I shall presently show you.

¶ But napeles yif so were þat þilke þat men wenen ben 3526

3497 were woren swyne —
weeren wexen swyn
3498 chaunged—Ichaunged
brede—bred
for to—MS. and for to
ete acorns—eten akkornes
3499 hoole—hool

3501 wepiþ—MS. kepiþ, C.
weepith
3502 monstruous—MS. mon-
struous, C. Monstruos
3504 Circes—MS. Cirtes
folk—folkys [I-hydd
3509 yhid—MS. yhidde, C.

3515 wooden—MS. wolden,
C. wooden
3517 aknowe—aknowe it
3518 seyn—sayn
3523 good[e]—goode
3524 done—don
3526 ben—be

But were this power, which men ascribe to them, taken away from the wicked, they would be the level of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a three-fold wretchedness afflicts those who both will, can, and do commit sin.

3544

B. I grant it—but still I wish the vicious were without this misfortune.

[* fol. 28.]

P. They shall be despoiled of it sooner than you wish perhaps, or than they themselves imagine. In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a very long duration. The great hopes, and the subtle machinations of the wicked, are often suddenly frustrated, by which an end is put to their wickedness. If vice renders

leueful for shrewes were bynomen hem. so þat þei ne myzten nat moyen or don harme to goode men. ¶ Certys a gret party of þe payne to shrewes shulde ben allegged *and* releued. ¶ For al be it so þat þis ne seme nat credible þing peraventure to somme folk ȝit mot it nedes be þat shrewes ben more wrecches *and* vnsely. whan þei may don *and* performe þat þei coueiten [than yif they myhte nat complissen þat they coueyten]. ¶ For yif so be þat it be wrecchednesse to wilne to don yuel: þan is it more wrecchednesse to mowen don yuel. wiþ oute whiche moeyng þe wrecched wille sholde languisshe wiþ oute effecte. ¶ þan syn þat eueryche of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. and moeynge to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen *and* mowen *and* performen felonyes *and* shrewednesses. ¶ I accorde me quod I. but I desire gretely þat shrewes losten sone þilke vnselynesses. þat is to seyne þat shrewes were despoyled of moeyng to don yuel. ¶ so shullen þei quod she. sonnere peraventure þen þou woldest *or sonnere þen þei hem self wenen to lakken mowyng to done yuel. ¶ For þere nis no þing so late in so short boundes of þis lijf þat is longe to abide. namelyche to a corage inmortal. Of whiche shrewes þe grete hope *and* þe heye compassyngus of shrewednesse is often destroyed by a sodeyne ende or þei ben war. *and* þat þing establiþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse makipe wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ydemen aldirmost vnsely *and*

3527 *for*—to
3528 *myzten*—myhte
don—MS. done, C. doon
harme—harm
3529 *gret*—MS. grete, C. gret
3533-36 *don*—MS. done, C. doon
3533-34 [*than*—*coueyten*]—
from C.
3537 *moeyng*—mowyng

3537 *wille*—wil
3539 *haþ*—MS. haþe
seyne—seyn
3549 *done* (1)—doon
moeynge to done—Mow-
yng to don
mot—MS. mote, C. mot
3544 *gretely*—gretly
3545 *seyne*—seyn
were—weeren

3545 *moeyng*—mowyng
3548 *wenen*—weene
to lakken—*yuel*—omit-
ted
3549 *þere*—ther
so (2)—the
3550 *longe*—long
3552 *shrewednesse*—shrew-
ednesses
often—ofte

caytifs yif þat hir shrewednes ne were yfinissed. at þe leste weye by þe outerest[e] deef. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan shewep it clerely þat þilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben perdurable. ¶ Certys quod I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast quod she þe ryzt estimacioun of þis. but who so euere were þat it be an harde þing to acorde hym to a conclusioun. it is ryzt þat he shewe þat somme of þe premisses ben fals. or ellys he mot shewe þat þe colasioun of preposicionis nis nat spedful to a necessarie conclusioun. ¶ and yif it be nat so. but þat þe premisses ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe now ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is purposed byforne. what is þat quod I. ¶ certys quod she þat is þat þat þise wicked shrewes ben more blysfyl or ellys lasse wrecches. þat byen þe tourmentes þat þei han deserued. þan yif no peyne of Iustice ne chastied[e] hem. ne þis ne seye I nat now for þat any man myzt[e] þenk[e] þat þe maneres of shrewes ben coriged *and* chastised by veniaunce. *and* þat þei ben brouzt to þe ryzt wey by þe drede of þe tourment. ne for þat þei zeuen to oþer folk ensample to fleyen from vices. ¶ But I vndirstonde zitte [in] an oþer manere þat shrewes ben more vnsely whan þei ne ben nat punissed al be it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokinge. ¶ And what manere

men wretched, the longer they are vicious the longer must they be miserable. And they would be infinitely wretched if death did not put an end to their crimes. It is clear, as I have already shown, that eternal misery is infinite. *B.* This consequence appears to be just, but difficult to assent to. *P.* You think rightly; but if you cannot assent to my conclusion you ought to show that the premises are false, or that the consequences are unfairly deduced; for if the premises be granted, you cannot reject the inferences from them. What I am about to say is not less wonderful, and it follows

3574

necessarily from the same premises. *B.* What is that? *P.* That the wicked who have been punished for their crimes, are happier than if justice had allowed them to go unpunished. I do not appeal to popular arguments, that punishment corrects vice, that the fear of chastisement leads them to take the right path, and that the sufferings of evil-doers deter others from vice, but I believe that guilty men, unpunished, become much more unhappy in another way.

3588

3558 *shrewednes* — shrewed-
nesse
yfinissed — fynished
3559 *weye* — wey
outerest[e] — outteryste
[yif] — from C.
3560 *soþe* — soth
3561 *clerely* — cleerly
3563 [conclusion] — from C.

3563 *harde* — hard
3564 [the] — from C.
3567 *harde* — hard
3568 *fals* — false
3573 *nowe* — now
3575 *who so seiþ* — ho seyth
whiche — which
3578 *byen* — a-byen
3579 *chastied e* — chastysede

3580 *myzt[e]* — myhte
3581 *þenk[e]* — thinke
3584 *zeuen* — MS. zeuene, C.
yenen
fleyen — flen
3585 *zitte* — yif
[in] — from C.
3588 *none* — non

B. In what way do you mean?

P. Are not good people happy, and evil folk miserable?

B. Yes.

P. If good be added to the wretchedness of a man, will not he be happier than another whose misery has no element of good in it?

B. It seems so.

P. And if to the same wretched being another misery be annexed, does not he become more wretched than he whose misery is alleviated by the participation of some good?

3602

B. He does.

P. When evil men are punished they have a degree of good annexed to their wretchedness, to wit, the punishment itself, which as it is the effect of justice is good. And when these wretches escape punishment something more of ill *i. e.* exemption from punishment is added to their condition. I cannot deny it.

P. Much more unhappy are the wicked when they enjoy an unmerited impunity than when they suffer a lawful chastisement. It is just to punish evil-doers, and unjust that they should escape punishment.

[* fol. 28 b.]

ment.

B. Nobody denies that.

P. Everything, too, which is just

shal þat ben quod I. ouper þan hap ben told here byform ¶ Hane we nat graunted þan quod she þat good[e] folk ben blysful. and shrewes ben wrecches. 3is quod I. [thanne quod she] 3if þat any good were added to þe wrecchenesse of any wyzt. nis he nat more blisful þan he þat ne hap no medelyng of goode in hys solitarie wrecchednesse. so semep it quod I. and what seyst þou þan quod she of pilke wrecche þat lakkep alle goodes. so þat no goode nis medeled in hys wrecchednesse. and 3itte ouer alle hys wickednesse for whiche he is a wrecche þat þer be 3itte anoper yuel anexid and knygt to hym. shal not men demen hym more vnsely þan pilke wrecche of whiche þe vnselynesse is re[le]ued by þe participacioun of som goode. whi sholde he nat quod I. ¶ þan certys quod she han shrewes whan þei ben punissed somewhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Iustice. And whan pilke same shrewes ascapen wip outhen tourment. þan han þei somewhat more of yuel 3it ouer þe wickednesse þat þei han don. þat is to seye defaute of peyne. whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it quod I. ¶ Moche more þan quod she ben shrewes vnsely whan þei ben wrongfully delyuered fro peyne. þan whan þei bep punissed by ryztful vengeance. but þis is open þing and clere þat it is ryzt þat shrewes ben punissed. and it is wickednesse and wrong þat þei escapin vnpunissed. ¶ who myzt[e] denye *þat quod I. but quod she may any man denye. þat al þat is ryzt nis good. and also þe contrarie. þat alle þat is wrong nis

3589 ouper—oother
hap—MS. haþe

ben—be

told—MS. tolde, C. told

3591 good[e]—goode

3592 [thanne—she]—from

C.

3594 blisful—wefeful

hap—MS. haþe

3594-97 goode—good

3598 alle—al

whiche—which

3600 knygt—knytte

3601 re[le]ued—releued

3602 goode—good

3605 seyne—seyn

3606 whiche—which

3607 outhen—owte

3609 don—MS. done

seye—seyn

3610 whiche—which

3611 desert—deserte

3614 bep—MS. beþe, C. ben

3615 clere—cler

3617 myzt[e]—myhte

3618 is ryzt nis—MS. nis

ryzt is

3619 alle—al

nis wicked—is wykke

wicked. certys *quod* I þise þinges ben clere ynouȝ. *and* þat we han concludid a litel here byforne. but I preye þe þat þou telle me yif þou accordest to leten no *tourment* to þe soules aftir þat þe body is dedid by þe deþe. þis [is] to seyn. vnderstondest þou ouȝt þat soules han any *tourment* after þe deþe of þe body. ¶ Certis *quod* she ȝe *and* þat ryȝt grete. of whiche soules *quod* she I trowe þat somme ben *tourmentid* by asprenesse of peyne. *and* somme soules I trowe be excerciseid by a purging mekenesse. but my conseil nys nat to determyne of þis peyne. but I haue traunayled and told it hider to. ¶ For þou sholdest knowe þat þe mowynge [i. myght] of shrewes whiche mowynge þe semeþ to ben. vnworpi nis no mowynge. *and* eke of shrewes of whiche þou pleynedest þat þei ne were nat punissid. þat þou woldest seen þat þei ne weren neuer mo wip outen þe torment of hire wickednesse. *and* of þe licence of mowynge to done yuel. þat þou preidest þat it myȝt[e] sone ben endid. *and* þat þou woldest fayne lerne. þat it ne sholde nat longe endure. *and* þat shrewes ben more vnsely yif þei were of lenger duryng. *and* most vnsely yif þei weren perdurable. *and* after þis I haue shewed þe þat more vnsely ben shrewes whan þei escapen wip oute ryȝtful peyne. þan whan þei ben punissid by ryȝtful uengeaunce. and of þis sentence folweþ it þat þan ben shrewes constreyned atte laste wip most greuous *tourment*. whan men wene þat þei ne ben nat ypunissid. whan I considre þi resouns *quod* I. I. ne trowe nat þat men seyn any þing more verrely. *and* yif I tourne aȝeyn to þe studies of men. who is [he] to whom it sholde seme þat [he] ne sholde nat only leuen þise þinges. but eke gladly herkene hem. Certys *quod*

is good; and, on the contrary, whatsoever is unjust is evil.

B. These are just inferences from our former premises. But is there any punishment for the soul after death of the body?

P. Yes, and great ones too. Some punishments are rigorous and eternal. Others have a corrective and purifying force, and are of finite duration. But this is not to our purpose.

I want you to see that the power of the wicked is in reality nothing, that the wicked never go unpunished; that their licence to do evil is not of long duration, and that the wicked would be more unhappy if it were longer, and infinitely wretched if it were to continue for ever.

3639

After this I showed that evil men are more unhappy, having escaped punishment, than if justly chastised. Wherefore when they are supposed to get off scot-free they suffer most grievously.

B. Your reasoning appears convincing and conclusive. But your arguments are opposed to current opinions, and would hardly command assent, or even a hearing.

3621 *here*—her
3623 *dedid*—endyd
deþe—deth
3624 [*is*]*—*from C.
ouȝt—awht
3625 *deþe*—deth
3626 *grete*—gret
3628 *be*—ben

3629 *determyne*—determenye
3630 *peyne*—peynes
told—MS. tolde
3632 [*i. myght*]*—*from C.
3632-34 *whiche*—which
3633 *eke*—ek
3635 *seen*—seyn
3637 *done*—don

3638 *myȝt[e]*—myhte
fayne lerne—fayn lernen
3639 *endure*—dure
3645 *atte*—at the
laste—MS. þast, C. laste
3647 *resouns*—resoun
3649-50 [*he*]*—*from C.
3651 *eke*—ek

It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of night which are blinded by the full light of day. They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment. Do you attend to the eternal law written in your own heart. Conform your mind to what is good, and you will stand in no need of a judge to confer a reward upon you—for you have it already in the enjoyment of the best of things (i.e. virtue). If you indulge in vice, you need no other

3668 chastisement—you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—to wit, that persons are more unhappy that do wrong

she so it is, but men may nat. for þei han hire eyen so wont to derkenesse of erþely þinges. þat þei may nat liffen hem vp to þe lyzt of clere soþfastnes. ¶ But þei ben lyke to briddes of whiche þe nyzt lyztneþ hyre lookyng. and þe day blyndeþ hem. for whan men loken nat þe ordre of þinges but hire lustes and talentz. þei wene þat opir þe leue or þe mowynge to done wickednesse or ellys þe escapyng wip oute peyne be weleful. but considere þe iugement of þe perdurable lawe. for if þou conferme þi corage to þe beste þinges. þou ne hast no nede to no iuge to zinen þe pris or meede. for þou hast ioigned þi self to þe most excellent þing. and yif þou haue enclined þi studies to þe wicked þinges. ne seek no foreyn wrekere out of þi self. for þou þi self hast prest þe in to wicked þinges. ryzt as þou myzttest loken by dyuerse tymes þe foule erþe and þe heuene. and þat alle opir þinges stynten fro wip oute. so þat þou [nere neyther in heuene ne in erthe] ne say[e] no þing more. þan sholde it semen to þe as by only resoun of lokyng. þat þou were in þe sterres. and now in þe erþe. but þe poeple ne lokeþ nat on þise þinges. what þan shal we þan approchen vs to hem þat I haue shewed þat þei ben lyke to þe bestes. (q. d. now) ¶ And what wilt þou seyne of þis ¶ yif þat a man hadde al forlorn hys syzt. and had[de] forzeten þat he euer saw and wende þat no þing ne fayled[e] hym of perfeccioun of mankynde. now we þat myzten sen þe same þing wolde we nat wene þat he were blynde (q. d. sic). ne also ne accordeþ nat þe poeple to þat I shal seyne. þe whiche þing is susteyned by a stronge foundement of resouns. þat is to seyn þat more vnsely ben þei

3653 *derkenesse*—*derknesse*
3654 *clere soþfastnes*—*cleer soþfastnesse*
3655 *whiche*—*which*
3658 *opir*—*eyther*
done—*don*
3659 *escapynge*—*schapyng*
3662 *to*—*of*
3665 *foreyn*—*foreyne*
3666 *prest*—*thrust*

3666 *wicked*—*wikke*
3669 [*nere*—*erthe*]—*from C.*
heuene—*C. heuene*
say[e]—*C. saye*
3672 *on*—*in*
3674 *lyke*—*lyk*
q. d.—*MS. quod*
3675 *wilt þou seyne*—*woltow seyn*
3676 *forlorn*—*MS. forlorne,*

C. for-lorn
syzt—*syhte*
had[de]—*hadde*
3677 *saw*—*MS. sawe, C. sawh*
fayled[e]—*faylede*
3678 *sen*—*MS. sene, C. sen*
3679 *þing*—*things*
q. d.—*MS. quod*
3681 *whiche*—*which*

þat don wrong to oþer folk. þen þei þat þe wrong
suffren. ¶ I wolde heren þilke *same resouns quod I
¶ Deniest þou quod she þat alle shrewes ne ben worþi
to han tourment. nay quod I. but quod she I am cer-
teyne by many resouns þat shrewes ben vnsely. it ac-
cordeþ quod I. þan [ne] dowtest þou nat quod she þat
þilke folk þat ben worþi of tourment þat þeine ben
wrecches. It accordeþ wel quod I. yif þou were þan
quod she yset a Iuge or a knower of þinges. wheþer
trowest þou þat men sholde tourment[er] hym þat hap
don þe wronge. or hym þat hap suffred þe wronge. I
ne doute nat quod I. þat I nolde don suffissaunt satis-
faccioun to hym þat had[de] suffred þe wrong by þe
sorwe of hym þat had[de] don þe wronge. ¶ þan
semeþ it quod she þat þe doer of wrong is more wrecche
þan he þat hap suffred þe wrong. þat folweþ wel quod
[I]. þan quod she by þise causes *and* by oþer causes
þat ben enforced by þe same roate þat filþe or synne by
þe propre nature of it makeþ men wrecches. *and* it
sheweþ wel þat þe wrong þat men don nis nat þe
wrecchenesse of hym þat receyueþ þe wrong. but þe
wrecchednesse of hym þat doþ þe wronge. ¶ but certys
quod she þise orateurs or aduocat; don al þe contrarie
for þei enforce hem to commoeue þe iuges to han pite
of hem þat han suffred *and* resecyued þe þinges þat ben
greuous *and* aspre. *and* ȝitte men sholden more ryȝt-
fully han pitee on hem þat don þe greunaunces *and* þe
wronges. þe whiche shrewes it were a more conenable
þing þat þe accusours or aduocat; not wrope but pitous
and debonaire ladden þe shrewes þat han don wrong to
þe Iugement. ryȝt as men leden seke folk to þe leche.
for þat þei sholden seken out þe maladies of synne by

than those who
suffer wrong.

[* fol. 20.]

B. I would will-
ingly hear your
reasons.

P. Do you deny
that every wicked
man deserves
punishment?

B. No, I do not.

P. I am satisfied
that impious men
are in many ways
miserable.

B. They are so.

P. Then those
that deserve
punishment are
miserable.

B. I admit it.

P. If you were a
judge, upon whom
would you indict
punishment?
upon the wrong-
doer, or upon the
injured?

B. I shoud not
hesitate to punish
the offender as a
satisfaction to the
sufferer.

P. Then you
would deem the
injuring person
more unhappy
than he who had
been wronged?

B. That follows
naturally.

P. From this
then, and other
reasons of like
nature, it seems

3703

that vice makes
men miserable,
and an injury
done to any man
is the misery of
the doer, and not
of the sufferer.

But our advocates
think different-
ly—they try to ob-
tain pity for those
that have suffered
cruelty and op-
pression; but the
juster pity is
really due to the
oppressors, who
ought, therefore,
to be led to judg-
ment as the sick
are to the physi-
cian, not by
angry but by
merciful and kind
accusers, so that,

3683 *don*—MS. done, C. don
oþer—oother

3688 [ne]—from C.

3691 *yset*—MS. ysette, C.
yset

wheþer—omitted

3692 *tourment* [er]—torment-

3692-3 *hap*—MS. hape [en]

3693 *wronge* [2]—wrong

3695 *had[de]*—hadde

3696 *had[de]*—hadden

wronge—wrong

3697 *doer*—doere

3698 *hap*—MS. hape

3699 [I]—from C.

3700 *ben*—ben of

3700 *roate*—Roote

3703-4 *but*—*wronge*—omit-
ted

3704 *doþ*—MS. doþe

3711 *wrope*—wroth

3712 *þe*—tho

don—MS. done, C. don

3713 *seke*—syke

by the phyce of chastisement, they may be cured of their vices. I would not have the guilty defrauded by their advocates. Their duty is to accuse, and not to excuse offenders. Were

3720 it permitted the wicked to get a slight view of virtue's beauty, which they have forsaken, and could they be persuaded for the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but

3727 would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is as irrational to hate the wicked. Vice is a sickness of the soul, and needs our com-

3734 passion, and not our hate, for the distempers of the soul are more deplorable than those of the body, and have more claims upon our compassion.

tourmentz, and by þis couenaunt eyþer þe entent of þe defendours or aduocat3 sholde fayle *and* cesen in al. or ellys yif þe office of aduocat3 wolde bettre profiten to men, it sholde be tourned in to þe habit of accusacioun. þat is [to] s[e]yn þei sholden accuse shrewes. *and* nat excuse hem. *and* eke þe shrewes hem self. 3it it were leueful to hem to seen at any clifte þe vertue þat þei han forleten. *and* sawen þat þei sholde putten adoun þe filpes of hire vices by [the] tourmentz of peynes. þei ne auzten nat ryzt for þe recompensacioun forto geten hem bounte *and* prowesse whiche þat þei han lost demen ne holden þat pilke peynes weren tourmentes to hem. *and* eke þei wolden refuse þe attendaunce of hir aduocat3 *and* taken hem self to hire iuges *and* to hir accusours. for whiche it bytideþ [þat] as to þe wise folk þer nis no place ylete to hate. þat is to seyn. þat hate ne haþ no place amonges wise men. ¶ For no wyzt wolde haten gode men. but yif he were ouer moche a fole. ¶ *and* forto haten shrewes it nis no resoun. ¶ For ryzt so as languissing is maladië of body. ryzt so ben vices *and* syne maladies of corage. ¶ *and* so as we ne deme nat þat þei þat ben seek of hire body ben worþi to ben hated. but raþer worþi of pite. wel more worþi nat to ben hated. but forto ben had in pite ben þei of whiche þe pouztes ben constreined by felonous wickednesse. þat is more cruel þan any languissinge of body.

QUID TANTOS IUUAT.

[The fether Metur.]

What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he de-

What deliteþ it 3ow to exciten so grete moewynges of hatredes *and* to hasten *and* bisien [the] fatal disposicioun of 3oure deef wiþ 3oure propre handes. þat is to seyn by batailes or [hy] kontek. for yif 3e axen þe

3715 *tourmentz*—torment
þe 2 —omitted
3719 [to] s[e]yn—to seyn
3722 *sawen*—sawh
sholde—sholden
3723 [the]—from C.
3724 *auzten*—owhte

3725-29 *whiche*—which
3729 *bytideþ*—MS. byndeþ,
C. bytidith
[þat]—from C.
3730 *ylete*—I-leten
3731 *haþ*—MS. haþe
3732 *wolde*—nyl

3732 *moche*—mochel
3733 *fole*—fool
3736 *seek*—syke
3743 [the]—from C.
3745 [by]—from C.

deep it hastisip hym of hys owen wille. ne deep ne
tarieþ nat hys swifte hors. and [the] men þat þe ser-
pent; *and* þe lyouns. *and* þe tigre. *and* þe beere *and* þe
boore seken to sleen wip her teþe. ȝit þilke same men
seken to sleen eueryche of hem oþer wip swerde. loo for
her maners ben * diuerse *and* discordaunt ¶ þei
moeuen vnryȝtful oostes *and* cruel batailes. *and* wilne
to perisse by enterchaungynge of dartes. but þe resoun
of eruelte nis nat ynouȝ ryȝtful. wilt þou þan ȝelden a
couenable gerdoun to þe desertes of men ¶ Lone ryȝt-
fully goode folk: *and* haue pite on shrewes. 3756

HINC EGO UIDEO INQUAM. ET CETERA.

þus see I wel quod I. eyþer what blisfulnesse or ellys
what vnselinesse is estab[li]ssed in þe desertys of
goode men *and* of shrewes. ¶ but in þis ilke fortune
of poeple I see somewhat of goode. *and* somewhat of
yuel. for no wise man haþ nat leuer ben exiled pore
and nedy *and* nameles. þan forto dwellen in hys Citee
and flouren of rycheesses. *and* be redoutable by honoure.
and stronge of power for in þis wise more clerely *and*
more witnesfully is þe office of wise men ytretid whan
þe blisfulnes *and* [the] pouste of gouernours is as it
were yshad amonges poeples þat ben neȝȝboures *and*
subgitȝ. syn þat namely prisoun lawe *and* þise oþer
tourmentȝ of lawful peynes ben raper owed to felonous
Citezeins. for þe whiche felonous Citezeins þo peynes
ben establissed. þan for goode folk. ¶ þan I merueile
me gretly quod I. whi [þat] þe þinges ben so mys en-
trechaunged. þat tourmentȝ of felounes pressen *and*
confounden goode folk. *and* shrewes rauyssen medes of

lays not to come.
Why do they who
are exposed to the
assaults of beasts
of prey and
venomous reptiles
seek to slay each
other with the
sword. Lo! their
manners and
opinions do not

[* fol. 29 b.]
accord, wherefore
they engage in
unjust wars, and
fiercely urge on
each other's des-
tiny. But this is
no just reason for
shedding blood.
Wouldst thou re-
ward each as he
deserves? Then
love the good as
they deserve, and
have pity upon
the wicked.

[The fyfthe prose.]

B. I see plainly
the nature of that
felicity which at-
tends the virtues
of the good, and of
the misery that
follows the vices of
the wicked. But
in Fortune I see a
mixture of good
and evil. The
wise man prefers
riches, &c., to

3763

poverty, &c. And
wisdom appears
more illustrious,
when wise men
are governors and
impart their
felicity to their
subjects; and
when imprison-
ment, torture, &c.,
are inflicted only
upon bad citizens.

3770

Why, then,
should things
undergo so un-
natural a change?

Why should the
worthy suffer and
the vicious re-

3746 *hastisip*—hasteth
owen wille—owne wyl

3747 [*the*]*—*from C.

3749 *boore*—boor
teþe—teth

3750 *swerde*—sward

3751 *her*—hir

3752 *wilne*—wylnen

3753 *enterchaungynge*—en-

trechaungynge

3760 *goode*—good

3761 *haþ*—MS. haþe

nat—omitted

leuer—leuere

3762 *þan*—MS. þat, C. than

3763 *redoutable*—MS. re-
dentable, C. redowtable

3764 *stronge*—strong

3764 *clerely*—clerly

3766 [*the*]*—*from C.

3767 *neȝȝboures*—nesshe-
bors

3769 *lawful*—laweful

3771 *goode*—good

3772 [*þat*]*—*from C.

ceive the reward of virtue? I should like to hear the reason of so unjust a distribution. I should not marvel so much if *Chance* were the cause of all this confusion. But I am overwhelmed with astonishment when I reflect, that God the director of all things thus unequally distributes rewards and punishments. What difference is there, then, unless we know the cause, between God's proceedings and the operations of Chance? *P.* It is not at all surprising that you think you see irregularities, when you are ignorant of that order by which God proceeds. But, forasmuch as God, the good governor, presides over all, rest assured that all things are done rightly and as they ought to be done.

[* MS. *aritur*]
[The fyfthe
Metur.]
He who knows not that the Bear is seen near the Pole, nor has observed the path of Boötes, will marvel at their appearance.

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

3775 *grete*—gret
3776 *to witen*—for to witen
3778 *trowed*[e]—trowede
alle—al
3779 *were*—weeren
fortuouse—fortunate
3780 *myne*—myu
3781 *good[e]*—goode
3782 *qucl*—yuelis
3783 *hardnesse*—hardnesses

virtue *and* ben in honours. *and* in grete estatis. *and* I desire eke to witen of þe. what semeth þe to ben þe resoun of þis so wrongful a confusioun ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepeþ *and* encreseþ myne astonyenge god gouernour of þinges. þat so as god ȝeneþ ofte tynes to good[e] men goodes *and* myrþes. *and* to shrewes yuel *and* aspre þinges. *and* ȝeneþ aȝeynewarde to goode folk hardnesse. *and* to shrewes [he] graunteþ hem her wille *and* þat þei desiren. what difference þan may þer be bitwixen þat þat god dop. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile *quod* she þouz þat men wenen þat þer be somewhat folysche *and* confus whan þe resoun of þe order is vnknewe. ¶ But alle þouz þou ne know nat þe cause of so gret a disposicioun. napeles for as moche as god þe good[e] gouernour attempereþ *and* gouerneþ þe world. ne doute þe nat þat alle þinges ne ben doon aryzt.

3793.

SI QUIS ARCTURI * SYDERA.

Who so þat ne knowe nat þe sterres of arctour ytourned neye to þe souereyne contre or point. þat is to seyne ytourned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passeþ or gaderiþ his wey[n]es. *and* drenchep his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldiþ his ouer swifte arisynges. þan shal he wondren of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe boundes of þe derke nyzt ¶ *and* how þe moene dirk

3784 [he]—from C.
wille—wyl
3785 *difference*—MS. differ-
3786 *dop*—MS. dope [ence
hap—happe
3787 [it]—from C.
it—ne it
3788 *confus*—confuse
3789 *alle*—al
3791 *good[e]*—goode

3793 *ne*—omitted
3794 *arctour*—MS. aritur
3795 *neye*—neygh
3796 *seyne*—seyu
neye—nygh
3797-99 *boetes*—MS. boeces,
C. bortes
3798 *his* (1)—hise
wey[n]es—weynes
3802 *ful[le]*—fulle

and confuse discourerþ þe sterres. þat she had[de] ycouered by hir clere visage. þe commune error moeneþ folk and makip wery hir bacines of bras by pikke strookes. þat is to seyne þat þer is a maner poeple þat hyzt[e] coribandes þat wenen þat whan þe moone is in þe eclips þat it be enchauntid. and þerfore forto rescowe þe moone þei betyn hire basines wip pikke strokes. ¶ Ne no man ne wondreþ whan þe blastes of þe wynde chorus betyn þe strondes of þe see by quakyng floodes. ne no man ne wondreþ whan þe weyhte of þe snowe yhardid by þe colde. is resolued by þe brennyng hete of phebus þe sonne. ¶ For here seen men redyly þe causes. but þe * causes yhid þat is to seye in heuene trouble þe brestes of men. ¶ þe moeneable poeple is a-stoned of alle þinges þat comen selde and sodeynely in oure age. but yif þe troubyl error of oure ignorance departid[e] from vs. so þat we wisten þe causes whi þat swiche þinges bitiden. certys þei sholden cesse to seme wondres.

Thinking the eclipse the result of enchantment, they sought to destroy the charms by the tinkling of brazen vessels or cymbals. Yet none marvel when the north-west wind renders the sea tempestuous; nor when vast heaps of congealed snow are melted by the warm rays of the sun, because the causes are apparent.

3813

Things whose causes are unknown disquiet the human mind.

[* fol. 30.]

The fickle mob stands amazed at every rare or sudden phenomenon. Fear and wonder, however, soon cease when ignorance gives place to certain knowledge.

3822

ITA EST INQUAM.

þvs is it quod I. but so as þou hast zeuen or byhyzt me to vnwrappen þe hidde causes of þinges ¶ and to discoureren me þe resouns couered with dirknesses I preye þe þat þou diuise and Iuge me of þis matere. and þat þou do me to vndrestonden it. ¶ For þis miracle or þis wondre troubleþ me ryzt gretely. and þan she a litel [what] smylyng seide. ¶ þou clepest me quod she to telle þing. þat is grettest of alle þinges þat mowen ben axed. ¶ And to þe whiche questioun vnneþ[e]s is þere auzt ynow to lauen it. as who seiþ. vnneþes is þer suffisauntly any þing to answeरे perfitly to þi questioun. 3833

[The syxte prose.] B. So it is. But as thou hast promised to unfold the hidden causes of things, and unveil things wrapt up in darkness; I pray thee deliver me from my present perplexity, and explain the mystery I mentioned to you. P. You ask me to declare to you the most intricate of all questions, which I am afraid can scarce be answered.

3804 had[de]—hadde
3806 bacines—MS. batines
pikke—MS. pilke, C. thilke
3807 seyne—seyn
3808 hyzt[e]—hihte
3809 eclips—eclypse
3812 chorus—MS. thorus, C.
chorus
3813 snowe—sonwh = snowh

3815 here—her
redyly—redely
3816 yhid—MS. yhidde, C.
I-hid
seye—seyn
3817 trouble—trowblen
3820 departid[e] from — de-
partede fro
3823 byhyzt—by-hyhte

3824 hidde—hyd
3826 preye—precy
diuise—deuyse
3827 do—don
3828 gretely—gretly
3829 [what]—from C.
3832 þere auzt—ther awht

For the subject is of such a kind, that when one doubt is removed, innumerable others, like the heads of the hydra, spring up. Nor would there be any end of them unless they were restrained by a quick and vigorous effort of the mind. The question whereof you want a solution embraces the five following points: 1. Simplicity, or unity of Providence. 2. The order and course of destiny. 3. sudden chance. 4. Prescience of God, and divine predestination. 5. Free-will. I will try to treat of these things:—Resuming her discourse as from a new principle,

3849

Philosophy argued as follows:—The generation of all things, every progression of things liable to change, and every thing that moveth, derive their causes, order, and form from the immutability of the divine understanding. Providence directs all things by a variety of means. These means, referred only to the divine intelligence, are called Providence; but when contemplated in relation to the things which receive motion and order from them, are called Destiny. Reflection on the efficacy of the one and the other will soon

¶ For þe matere of it is swiche þat whan oon doute is determined *and* kut away þer wexen oþer doutes wiþouten noumbre. ryzt as þe heuedes waxen of ydre þe serpent þat hercules slouȝ. ¶ Ne þere ne were no manere ne noon ende. but yif þat a wyzt constrained[e] þo doutes. by a ryzt lynely *and* a quik fire of þouȝt. þat is to seyn by vigour *and* strengþe of witte. ¶ For in þis matere men weren wont to maken questionns of þe simplicité of þe purueaunce of god *and* of þe ordre of destine. *and* of sodeyne hap. *and* of þe knowyng *and* predestinacioun deuine *and* of þe lyberte of fre wille. þe whiche þing þou þi self aperceiust wel of what weyzt þei ben. but for as mochel as þe knowynge of þise þinges is a manere poreioun to þe medicine to þe. al be it so þat I haue lytel tyme to don it. ȝit napeles I wole enforen me to shewe somwhat of it. ¶ but al þouȝ þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of pilk delite while þat I were (contexo) to þe resouns yknyt by ordre ¶ As it likeþ to þe quod I so do. ¶ þo spak she ryzt a[s] by an oþer bygynnyn[ge] *and* seide þus. ¶ þe engendrynge of alle þinges quod she *and* alle þe progressionns of muuable nature. *and* alle þat moeneþ in any manere takiþ hys causes. hys ordre. *and* hys formes. of þe stablenesse of þe deuyne þouȝt [*and* thilke deuyne thowht] þat is yset *and* put in þe toure. þat is to seyne in þe heyzt of þe simplicité of god. stablisþ many manere gyses to þinges þat ben to don. ¶ þe whiche manere whan þat men loken it in pilke pure clerenesse of þe deuyne intelligence. it is yeleded purueaunce ¶ but whan pilke manere is re-

3831 *swiche*—swych*oon*—o3835 *wiþouten noumbre* —
*with-owte nowmbyr*3836 *waxen*—wexen3837 *þere*—ther3838 *constrained[e]* — con-
streynede3839 *lynely*—lyfly3840 *witte*—wit3843 *hap*—happe3845 *weyzt*—wyht3848 *wole*—wol3850 *þow*—MS. now, C. þou
most suffren—MS. moste
to souereyne; C. most
suffren3851 *pilk*—thilke3853 *þo*—so*spak*—MS. spake, C. spak3853 *a[s]*—as3856 *alle*—al3858 [*and*—*thowht*]—from
C.*yset*—MS. ysette, C. yset3859 *ture*—tower*seyne*—seyn*heyzt*—heyhte3861 *don*—done3862 *clerenesse*—klenmesse

ferred by men to þinges þat it moeueþ *and* disponeþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyzt lokeþ wel in his þouzt. þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen seen þat þise two þinges ben diuers. ¶ For *purueaunce* is þilke deuyne resoun þat is establissed in þe sonereyne prince of þinges. þe whiche *purueaunce* disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuyng to moeuable þinges. by þe whiche disposicioun þe *purueaunce* knyteþ alle þinges in hire ordres. ¶ For *purueaunce* embraceþ alle þinges to hepe. al þouȝ þat þei ben dyuerse *and* al þouȝ þei ben wiþ outen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynges. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfolding of temporel ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouzt ¶ Is *purueaunce* *and* þilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be *it so þat þise þinges ben dyuerse. ȝitte napeles hangeþ þat oon on þat oþer. forwhi þe ordre destinal procediþ of þe simplicitie of *purueaunce*. for ryzt as a werkman þat aperceiueþ in hys þouzt þe forme of þe þing þat he wil make moeueþ þe effect of þe werke. *and* lediþ þat he had[de] loked byforne in hys þouzt symply *and* presently by temporel þouzt. ¶ Certys ryzt so god disponiþ in hys *purueaunce* singlerly *and* stably þe þinges þat ben to done. but he amynistreþ in many maneres *and* in dyuerse tymes by destynie. þilke same þinges þat he haþ disponed þan whepir þat destine be excercised. eyþer by somme dyuyne spiritis seruaunteȝ to þe deuyne *purueaunce*. or ellys by somme soule (*anima*

cause us to see their differences. Providence is the divine intelligence manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movable things by means whereof Providence retains them in the order in which she has placed them. Providence embraces all things, although diverse and infinite; but Fate gives motion to every individual thing, and in the place and under the form appropriated to it. So that the explication of this order of things wrapt up in the divine intelligence is Providence; and being unfolded according to time and other circum-

3880

stances, may be called Fate. Though these

[* fol. 30 b.] things appear to differ, yet one of them depends on the other, for the order of Fate proceeds from the unity of Providence. For as a workman, who has formed in his head the plan of a work which he is desirous to finish, executes it afterwards, and produces after a time all the different parts of the model which he has conceived; so God in the plan of his Providence disposes everything to be brought about in a certain order and in a proper time; and afterwards, by the ministry of Fate,

3872 *cleuyng*—clynynge
3875 *wiþ outen fyn*—Infy-
nyte
3876 *singlerly*—syngulerly
3877 *in* (3—MS. *and*, C. in
3878 *departiþ*—omitted
[as]—from C.

3878 *so þat*—lat
3881 *on*—of
3886 *wil*—wol
3888 *had[de]*—hadde
symply—symplely
3889 *þouzt*—ordinaunce
3890 *singlerly*—syngulerly

3890 *stably*—stablely
3893 *haþ*—MS. hape
3894 *cyþer*—owther
seruaunteȝ—MS. seru-
aunceȝ
3895 *somme*—som

he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which disposes Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, that which is innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outward ones revolve; whilst the

3912

outermost, revolving in a wider circumference, the further it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By parity of reason, the further anything is removed from the first intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mundi). or ellys by al nature seruyng to god. or ellys by þe celestial moeuynge of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deneles. or ellys by any of hem. or ellys by hem alle þe destynal ordynaunce is ywouen or accomplished. certys it is open þing þat þe purueaunce is an vnmoeueable *and* symple forme of þinges to done. *and* þe moeueable bonde *and* þe temporel ordynaunce of þinges whiche þat þe deuyne simplicite of *purueaunce* haþ ordeyned to done. þat is destine. For whiche it is þat alle þinges þat ben put vndir destine ben certys subgitȝ to *purueaunce*. to whiche *purueaunce* destine it self is subgit *and* vndir.

¶ But somme þinges ben put vndir *purueaunce* þat *sourmounten* þe ordinaunce of destine. *and* þo ben pilke þat stably ben yticched ney to þe first godhed þei *sourmounten* þe ordre of destinal moeuablite. ¶ For ryȝt as cereles þat tournen aboute a same Centre or about a poynt. pilke cerele þat is inrest or moost wiþynne ioineþ to þe symplesse of þe myddel *and* is as it were a Centre or a poynt to þat oþer cereles þat tournen abouten hym. ¶ *and* pilke þat is outerest compased by larger envyronnyng is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplecite of þe poynt. and yif þer be any þing þat knytteþ *and* felawshippeþ hym selfe to pilke mydel poynt it is constreyned in to symplecite. þat is to seyn in to [vn]moeueablete. *and* it ceseth to ben shad *and* to fletin dyuersly. ¶ Ryȝt so by semblable resoun. pilke þinge þat departiþ firþest fro þe first þouȝt of god. it is vnfolden *and* summittid to gretteṛe bondes of destine. and in so moche is þe þing more free *and* lovs fro destyne as it axeþ *and*

3-96 *al*—alle3-97 *moeuynge*—moeuyngeȝ3900 *ywouen*—MS. ywouuen,
C. ywouen
or—*and*3902 *bonde*—bond3904 *haþ*—MS. haþe3905 *whiche*—which3912 *as*—as of3913 *about*—a-bowte*inrest*—innerest3917 *larger* (1 —a large3918 *mochel*—moche*forþest*—ferthre3920 *selfe*—self

3921 [vn]moeueablete — vn-

moeuablete

3922 *ceseth* — MS. fleþe, C.
cesith3923 *þinge*—thing3924 *of*—MS. to, C. of3926 *lovs*—laus

holdeþ hym ner to þilke Centre of þinges. þat is to
seyne god. ¶ and if þe þinge cleueþ to þe stedfastnesse
of þe þouȝt of god. *and* be wip oute moeyng certys it
sourmounteþ þe necessite of destyne. þan ryȝt swiche
comparisoun as [it] is of skilynge to vndirstondyng *and*
of þing þat is engendred to þing þat is. *and* of tyme to
eternite. *and* of þe cercle to þe Centre. ryȝt so is þe
ordre of moeueable destine to þe stable symplite of
purueaunce. ¶ þilke ordinaunce moeueþ þe heuene
and þe sterres *and* attempreþ þe elymentȝ to gider
amonges hem self. *and* transformeþ hem by enter-
chaungable mutacioun. ¶ and þilke same ordre neweþ
aȝein alle þinges growyng *and* fallyng a-doune by sem-
bleables progressionns of seedes *and* of sexes. þat is
to sein. male *and* female. and þis ilke ordre constreyneth
þe fortunes *and* þe dedes of men by a bonde of causes
nat able to ben vnbounden (indissolubili). þe whiche
destinal causes whanne þei passen oute fro þe by-
gynnynges of þe vnmoeueable purueaunce it mot nedes
be þat þei ne be nat mutable. *and* þus ben þe þinges ful
wel ygouerned. yif þat þe symplite dwellynge* in þe
deuyne þouȝt sheweþ furþe þe ordre of causes. vnable to
be I-bowed. *and* þis ordre constreyneth by hys propre
stablete þe moeueable þinges. or ellys þei sholde fleten
folily for whiche it is þat alle þinges semen to be confus
and trouble to vs men. for we ne mowe nat considere
þilke ordinaunce. ¶ Napeles þe propre manere of
euery þing dressyng hem to goode disponit hem alle.
for þere nis no þinge don for cause of yuel. ne þilke
þing þat is don by wicked[e] folk nis nat don for yuel
þe whiche shrewes as I haue shewed [ful] plentiuously

And if we suppose that the thing in question is joined to the stability of the supreme mind, it then becomes immovable, and is beyond the necessity and power of destiny. As reasoning is to the understanding, as that which is produced to that which exists of itself, as time to eternity, as the circle to the centre, so is the movable order of Fate to the stable simplicity of Providence. Destiny rules nature. It controls the actions of men by an indissoluble chain of causes, and is, like their

3941

origin, immutable. Thus, then, are all things well conducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex-

[* fol. 31.]

ercises a restraint upon mutable things, and preserves them from irregularity. To those who understand not this order, things appear confused—nevertheless, the proper condition of all things directs and inclines it to their true good. For there is nothing done for the sake of evil, not even by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 *ner*—nere3928 *seyne*—seynþinge cleueþ — thing
clynethstedfastnesse — stydefast-
nesse3930 *swiche*—swych

3931 [it]—from C.

3932 to (2)—MS. of, C. to

3937 *enterchaungable*—MS.
enterchaungyngable, C.
entrechaungeable3939 *a-doune*—a-down

sembleables—semblable

3942 *bonde*—bond3943 *ben vnbounden*—be vn-
bownde3944 *oute*—owt3948 *furþe*—forth3949 *I-bowed*—MS. vnbound-
en, C. I-bowed3950 *sholde*—sholden3951 *whiche*—which3952 *mowe*—mowen3956 *wicked[e]*—wykkede

3957 [ful]—from C.

But the order proceeding from the centre of supreme goodness does not mislead any. But you may say, what greater confusion can there be than that both prosperous and adverse things should at times happen to good men, and that evil men should at one time enjoy their desires and at another be tormented by hateful things. Are men wise enough to discover, whether those whom they believe to be virtuous or wicked, are so in reality? Opinions differ as to this matter. Some who are deemed worthy of reward by one person, are deemed unworthy by another. But, suppose it were possible for one to distinguish

with certainty between the good and the bad? Then he must have as accurate a knowledge of the mind as one has of the body. It is miraculous to him who knows it not, why sweet things are agreeable to some bodies, and bitter to others; why some sick persons are relieved by lenitives and others by sharper remedies. It is no marvel to the leech, who knows the causes of disease, and their cures. What constitutes the health of the mind, but goodness? And what are its maladies, but vice? Who is the preserver of good,

seken goode. but wicked errorr mystournip hem. ¶ Ne þe ordre comynge fro þe poynt of souereyne goode ne declineþ nat fro hys bygynnyng. but þou mayst sein what vnreste may ben a wors confusioun þan þat goode men han somme tyme aduersite. *and* somtyme prosperite. ¶ and shrewes also han now þinges þat þei desiren. *and* now þinges þat þei haten ¶ wherþer men lyuen now in swiche hoolnesse of þouȝt. as who seiþ. ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot nedes ben þat folk ben swiche as þei wenen. but in þis manere þe domes of men discorden. þat þilke men þat somme folk demen worþi of mede. oþer folk demen hem worþi of tourment. but lat vs graunt[e] I pose þat som man may wel demen or knowen þe goode folk *and* þe badde. May he þan knowen *and* seen þilke inrest attemperaunce of corages. as it hap ben wont to be said of bodyes. as who seiþ may a man speken *and* determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns *and* attemperaunces of bodies (q' non). ne it [ne] is nat an vnlyke miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool *and* to some bodies bittre þinges ben couenable. *and* also whi þat some seke folk ben holpen with lyzt medicines [*and* some folk ben holpen with sharpe medicynes] but naþeles þe leche þat knoweþ þe manere *and* þe attemperaunce of heele *and* of maladie ne merueileþ of it no þing. but what oþer þing semeþ hele of corages but bounte *and* prowessse. *and* what oþer þing semeþ maladie of corages but vices. who is ellys keper of good or

3958-9 *goode*—good
3960 *declineþ*—MS. enclineþ,
C. deelynnyth
3961 *wors*—worse
3962 *somme tyme*—somytyme
3965 *swiche*—swych
3967 *goode*—good

3967 *mot*—moste
3971 *graunt[e]*—graunte
3973 *inrest*—Inneryste
3974 *hap*—MS. hape
3975 *said*—MS. saide, C. seyð
3975 *determine*—determinen
3978 [ne]—from C.

3978 *vnlyke*—vn-lyk
3979 *lyke*—lik
3981 [ben]—from C.
hool—hoole
3984 [*and* — medicynes]—
from C.

dryuere away of yuel but god *gouernour and* leecher of þouȝtes. þe whiche god whan he haþ by-holden from þe heye toure of hys *purueaunce* he knoweþ what is couenable to euery wyȝt. *and* lenep hem þat he wot [þat] is couenable to hem. Loo here of comeþ *and* here of is don þis noble miracle of þe ordre destinal. whan god þat alle knoweþ doþ swiche þing. of whiche þing [þat] vnknowyng folk ben astoned but forto constreine as who seiþ ¶ But forto *comprehende and* telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resoun may vnderstonde. ¶ þilk man þat þou wenest to ben ryȝt Iuste *and* ryȝt kepyng of equite. þe contrarie of þat semeþ to þe deuyne *purueaunce* þat al woot. ¶ And lucan my familier telleþ þat þe victories cause liked[e] to þe goddes *and* causes ouercomen liked[e] to catoun. þan what so euer þou mayst seen þat is don in þis [world] vn hoped or vnwened. certys it is þe ryȝt[e] ordre of þinges. but as to þi wicked[e] oppinioun it is a confusioun. but I suppose þat som man be so wel yþewed. þat þe deuyne Iugement *and* þe Iugement of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [þat] yif any aduersite come to hym he wolde for-leten perauenture to continue innocence by þe whiche he ne may nat wiþholden fortune. ¶ þan þe wise dispensacioun of god spareþ hym þe whiche manere aduersite * myȝt[e] enpeyren. ¶ For þat god wil nat suffren hym to trauaile. to whom þat trauayl nis nat couenable. ¶ An oþer man is perfit in alle uertues. *and* is an holy man *and* neye to god so þat þe *purueaunce* of god wolde demen þat it were a felony þat he were touched wiþ any aduersites. so þat he ne

or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring that great marvel—the order of destiny—wrought by the wisdom of God, and marvelled at by ignorant men. But, now let us notice a few things concerning the depth of the Divine knowledge which human reason may comprehend. The man you deem just, may appear otherwise to the omniscient eye of Providence. When you see apparent irregularities—unexpected and un-

4004 wished for—deem them to be rightly done. Let us suppose a man so well behaved, as to be approved of God and man—but not endowed with firmness of mind, so that the reverses of fortune will cause him to forgo his probity, since with it he cannot retain his prosperity. A wise Providence, knowing that adversity might destroy this man's integrity, averts from him that

[* fol. 31 b.] adversity which he is not able to sustain. Another man is thoroughly virtuous, and approaches to the purity of the deity—him Providence deems it an injustice to oppress by adversity, and therefore exempts

3991 *haþ*—MS. haþe
3993 *wot*—MS. wote, C. wot
3994 [þat]—from C.
3995 *don*—MS. done, C. don
 miracle—MS. mirache, C.
 miracle
 ordre—MS. ordre of
3996 *a le*—al
 doþ—MS. doþe

3996 *whiche*—which
3997 [þat]—from C.
3999 *mans*—mannes
4000 *þilk*—thilke
4004 *liked[e]* both —lykede
4005 *is don*—MS. is to don
4006 [world]—from C.
 ryȝt[e]—ryhte
4007 *wicked[e]*—wykkede

4010 *vnstedfast*—vnstydefast
4011 [þat]—from C.
 wolde—wol
4015 *manere*—man
 myȝt[e]—myhte
4016 *wil*—wol
4018 *neye*—negh

him even from bodily disease. Providence often gives the direction of public affairs to good men, in order to curb and restrain the malice of the wicked. To some is given a mixture of good and evil, according to what is most suitable to the dispositions of their minds. Upon some are laid moderate afflictions, lest they wax proud by too long a course of prosperity. Others suffer great adversities that their virtues may be exercised, and strengthened by the practice of patience. Some fear to be afflicted with what they are able to endure. Others despise

4036 what they are unable to bear; and God punishes them with calamities, to make them sensible of their presumption. Many have purchased a great name by a glorious death. Others by their unshaken fortitude, have shown that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surprised to see bad men afflicted—they get

wil nat suffre þat swiche a man be moeued wip any manere maladie. ¶ But so as seide a philosophre [the moore excellent by me]. þe aduersites comen nat (he seide in gree:) þere þat uertues han edified þe bodie of þe holy man. and ofte tyme it bitideþ þat þe somme of þinges þat ben to don is taken to good folk to gouerne. for þat þe malice habundaunt of shrewes sholde ben abatid. *and* god ȝeneþ *and* departiþ to oþer folk prosp[er]ites *and* aduersites ymedeled to hepe aftir þe qualite of hire corages *and* remordip som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. *and* oþer folk he suffreþ to ben trauayled wip harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage *and* exercitacioun of pacience. and oþer folke dreden more þen þei auȝten þe wiche þei myȝt[en] wel beren. *and* pilke folk god ledip in to experience of hem self by aspre *and* sorweful þinges. ¶ And many oþer folk han bouȝt honorable renoune of þis worlde by þe pris of glorious deef. and som men þat ne mowen nat ben ouer-comen by tourment han ȝeuen ensample to oþer folk þat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle þise þinges þer nis no doute þat þei ne ben don ryȝtfully *and* ordeinly to þe profit of hem to whom we seen þise þinges bitide. ¶ For certys þat aduersite comeþ some tyme to shrewes. *and* some tyme þat þei desiren it comeþ of þise forseide causes *and* of sorweful þinges þat bytyden to shrewes. Certys no man ne wondreþ. For alle men wenen þat þei han wel deserved it. *and* þei ben of wicked merite of whicho

4021 *wil*—wol
swiche—swych
 1022 *manere*—bodily
 4022-3 [*the*—*me*]*—*from C.
 4023 *þe aduersites*—*nat*
*—*omitted
 4024 *þere*—omitted
 4026 *don*—done
to 2—MS. so
to good—*gouerne*—to
 gouerne to goode folk

4028 *oþer*—oother
 4030 *som*—some
 4031 *sholden*—sholde
 4033 *conferme*—confermen
 1034 *corage*—corages
 4036 *myȝt[en]*—myhten
 4037 *hem*—hym
sorweful—sorwful
 4038 *oþer*—oother
 4039 *worlde*—world
of 2,—of the

4041 *oþer*—oother
 4046 *comeþ*—comth
some both—som
þat þei—MS. þei þat, C.
þat that they
 4047 *comeþ*—comth
sorweful—sorwful
 4050 *wicked*—wykkede
merite—MS. uerite, C.
 meryte

shrewes þe tourment som tyme agastep oþer to done folies. *and* som tyme it amendeþ hem þat suffren þe tourmentis. ¶ And þe prosperite þat is ȝeuē to shrewes shewep a grete argument to good[e] folk what þing þei sholde demen of þilk wilfulnesse þe whiche prosperite men seen ofte serue to shrewes. in þe whiche þing I trowe þat god dispensip. for perauenture þe nature of som man is so ouerþrowyng to yuel *and* so vneconuenable þat þe nedȳ pouerte of hys house-hold myȝt[e] rapier egren hym to done felonies. and to þe maladie of hym god puttip remedie to ȝiuen hym rychesse. *and* som oþer man byholdip hys conscience defouled wip synnes *and* makip comparisoun of his fortune *and* of hym self ¶ *and* dredip perauenture þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesyng of þilke blisfulnesse ne be nat sorweful to hym. *and* before he wol chaunge hys maneres. and for he dredip to lese hys fortune. he forletip hys wickednesse. to oþer folk is welefulnesse ȝeuē vnworþily þe whiche ouerþrowep hem in to destruccioun þat þei han deserued. and to som oþer folk is ȝeuē power to punissen. for þat it shal be cause of continuacioun *and* exercisinge to good[e] folk. *and* cause of tourment to shrewes. ¶ For so as þer nis none alyaunce bytwixe good[e] folke *and* shrewes. ne shrewes ne mowen nat accorden amonges hem self *and* whi nat. for shrewes discorden of hem self by her vices þe whiche vices al to renden her consciences. *and* don oft[e] tyme þinges þe whiche þinges whan þei han don hem. þei demen þat þo þinges ne sholde nat han ben don. for whiche þinge þilke souereyne punceunce hap maked oft[e] tyme

what they deserve. Their punishment, too, may cause amendment, or deter others from like vices. When the wicked enjoy felicity—the good should learn how little these external advantages are to be prized, which may fall to the lot of the most worthless. Another reason for dispensing worldly bliss to the wicked is, that indigence would prompt naturally violent and rapacious minds to commit the greatest enormities. Their disease God cures by the medicine of money. Some men will cease to do wrong for fear, lest their wealth be lost

4066 through their crimes. Upon others unmerited happiness is conferred, which at last precipitates them into deserved destruction. To some there is given the power of chastisement, in order both to exercise the virtues of the good and to punish the wicked. For as there is no alliance between good and bad, so neither can the vicious agree together. And how should they? Their vices make them at war with themselves, rending and tearing their consciences, and there is scarce anything they do, but what afterwards they disap-

4051 oþer—oother

done—don

4052 folies—felonies

4054 grete—gret

good[e]—good

4055 sholde—sholden

þilk—thilke

4056 serue—seruen

whiche—which

4057 dispensip—MS. dispis-

ip, C. dispensith

4059 myȝt[e]—myhte

4060 done—don

4061 rychesse—Rychesses

4065 whiche—which

4068 MS. wrongly inserts
welefulnesse after wickednesse

4069-71 oþer—oother

4073 good[e]—goode

4074 none—non

4075 good[e]—goode

4076 accorden—acordȳ

4078 don—MS. done, C. don

oft[e]—ofte

4079 don—MS. done, C. don

4080 sholde—sholden

whiche þinge—which thing

4081 hap—MS. haþe

oft[e]—ofte

prove of. Hence
arises a signal
miracle brought
about by Provid-
ence—that evil

[* fol. 32]
men have often
made wicked men
good.

For these latter
having suffered
injuries from the
former, have
become virtu-

ous, in order
that they might
not resemble
those whom they
so detested.

It is only the
Divine power that
can turn evil to
good, overruling
it for his own
purposes.

Nothing occurs by
the caprice of
chance in the
realms of Divine
Providence.

Since God is the
governor of all
things, it is not
lawful to man to
attempt to com-
prehend the whole
of the Divine
economy, or to
explain it in
words. Let it
suffice to know
that God orders
all things for the
best.

And while he
retains things
created after his
own likeness con-
formably to his
goodness, he
banishes evil by
the cause of
destiny out of his
empire.

So that those evils
which you seem
to see are only
imaginary.

But you are
exhausted and
weary with the
prolixity of my
reasoning, and
look for relief
from the harmony
of my verse.

[fair] miracle so þat shrewes han makid oftyme
shrewes to ben good[e] men. for whan þat som shrewes

* seen þat þei suffren wrongfully felonies of oþer shrewes
þei wexen eschaufed in to hat[e] of hem þat aneien
hem. and retournen to þe fruit of uertue. when þei
studien to ben vnylike to hem þat þei han hated.

4088 ¶ Certys þis only is þe deuyne myȝt to þe whiche myȝt

yueles ben þan good. whan it vseþ þo yueles couenably
and draweþ out þe effect of any good. as who seiþ þat

yuel is good oonly by þe myȝt of god. for þe myȝt of
god ordeyneþ þilk yuel to good. For oon ordre en-
brasþ alle þinges. so þat what wyȝt [þat] departiþ fro

þe resoun of þe ordre whiche þat is assigned to hym.
algates ȝit he slideþ in to an oþer ordre. so þat noþing

nis leueful to folye in þe realme of þe deuyne purue-
aunce. as who seiþ no þing nis wiþouten ordinaunce in

þe realme of þe deuyne purueaunce. ¶ Syn þat þe ryȝt
strong[e] god gouerniþ alle þinges in þis worlde for it

nis nat leueful to no man to comprehenden by witte ne
vnfolden by worde alle þe subtil ordinaunces and dis-

4102 posiciouns of þe deuyne entent. for oonly it aȝt[e]

suffice to han lokid þat god hym self makere of alle
natures ordeyniþ and dressiþ alle þinges to good. while

þat he hastiþ to wiþhalden þe þinges þat he haþ makid
in to hys semblaunce. þat is to seyn forto wiþholden

þinges in to good. for he hym self is good he chaseþ
oute al yuel of þe boundes of hys communalite by þe

ordre of necessite destinable. For whiche it folweþ þat
yif þou loke þe purueaunce ordeynynge þe þinges þat

men wenen ben haboundaunt in erþes. þou ne shalt not
seen in no place no þing of yuel. ¶ but I se now þat

4082 [faire]—from C.

oftyme—omitted

4083 good[e]—goode

4085 hat[e]—hale

aneien—anoeyden

4087 studien—omitted

vnylike—vnylk

4089-90 good—goode

4092 þilk—þilke

4093 [þat]—from C.

4094 þe (2)—þilke

whiche—which

4096 realme—Reame

4099 strong[e]—stronge

worlde—world

4100 no—omitted

witte—wit

4101 worde alle—word al

4102 aȝt[e]—owhte

4104 good while—goode wyl

4105 haþ—MS. haþe

4108 of (1)—fro

4109 whiche—which

4111 ben haboundaunt—ben

outraious / or habownd-
ant

þou art charged wip þe wey3te of þe question[n] *and* wery wip lengþe of my resoun. *and* þat þou abidest som swetnesse of songe. tak þan þis drau3t *and* whan þou art wel refresshed *and* refet þou shalt ben more stedfast to stye in to heyere questionns. 4117

Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

SI UIS CELSI IURA.

Yif þou wolt demen in þi pure þou3t þe ry3tes or þe lawes of þe heye þund[ere]re. þat is to seyne of god. loke þou *and* bihold þe hey3tes of souereyne heuene. ¶ þere kepen þe sterres by ry3tful alliaunce of þinges hir olde pees. þe sonne ymoened by hys rody fire. ne destourbiþ nat þe colde cerele of þe moone. ¶ Ne þe sterre yelepide þe here. þat encliniþ hys rauyssyng courses abouten þe souereyne hey3t of þe worlde. ne þe same sterre vrsa nis neuer mo wasshen in þe depe westerne see. ne coueitþ nat to dyzen hys flaumbes in þe see of [the] occian. al þou3 he see oþer sterres yplounged in to þe see. ¶ And hesperus þe sterre bodiþ *and* telliþ alwey þe late ny3tes. And lucifer þe sterre bryngeþ a3eyne þe clere day. ¶ And þus makiþ loue enterchaungeable þe perdurable courses. *and* þus is discordable bataile yput oute of þe contre of þe sterres. þis accordaunce attempereþ by euene-lyke manere[s] þe elementes. þat þe moyste þinges striuen nat wip þe drye þinges. but 3iuen place by stoundes. *and* þat þe colde þinges ioynen hem by feiþ to þe hote þinges. *and* þat þe ly3t[e] fyre arist in to hey3te. *and* þe heuy erþes aualen by her wey3tes. ¶ by þise same cause þe floury yere 3eldeþ swote smellys in þe fyrste somer sesoun warmynge. *and* þe hote somer dryeþ þe cornes. *and*

[The syxte Metur.]

If thou wouldst explore the laws of the high Thunderer, behold the lofty heavens, where, bound by fixed laws, the stars keep their ancient peace. There the rosy Sun does not invade the moon's colder sphere. Nor doth the Bear stray from his appointed bounds, to quench his light in the western main. Vesper always makes its wonted appearance at eve.

4128

Lucifer ushers in the morn. So mutual love moves all things, and from the starry region banishes all strife. This concord in equal measures tempers the elements, so that the moist atoms war no more with the dry, nor heat with cold contends; but the aspiring flame soars aloft, while down the heavy earth descends. By these same causes the flowing year yields sweet smells in the warm spring-tide; the hot summer ripens the corn. Autumn comes crowned

4115 *tak*—MS. take, C. tak

4116 *refet*—refect
shalt ben—shal be

stedfast—stydefast

4118 *þou wolt*—þou w3s wilt

4119 *þund[ere]re*—thon-

seyne—seyn [derere]

4120 *bihold*—MS. biholde, C.

byhold [rody]

4122 *rody*—MS. redy, C.

4122 *fire*—Fyr

4123 *cerele*—clerke

4125 *courses*—cours

hey3t—heyhte

4127 *westernne*—westrene

dyzen—deeyn

4128 [the]—from C.

he see—MS. it sewe, C. he

see

oþer—oothre

4131 *a3eyne*—ayein

4133 *oute*—owt

4134 *euene-lyke manere[s]*—

euenelyk maneres

4135 *striuen*—stryunge

nat—omitted

4136 *but*—omitted

4138 *ly3t[e] fyre arist*—lyhte

fyr arysith

4140 *yere*—3er

with plenty, and winter wets the earth with showers. These changes give life and growth to all that breathe, and at last by death efface whatever has had birth.

* Ed. 32 b.
Meanwhile the

4118 world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably directing all things. Those things which have been set in motion by him are also checked and forced to move in an endless round, lest they go from their source, and become chaotic.

This love is common to all things, and all things tend to good; so, urged by this, they all revert to that First Cause that gave them being.

autumpne cometh azeine heny of apples. and þe fletyng reyne bydeweth þe wynter. þis attemperaunce norýssip and brynggeþ furþe al þinge þat brediþ lyfe in þis worlde. ¶ and þilk same attemperaunce rauýssyng hideþ and bynymeth and drencheth vndir þe last[e] deþe alle *þinges yborn. ¶ Amonges þise þinges sitteþ þe heye makere kyng and lorde. welle and byggunnyge. lawe and wise luge. to don equite and gouerniþ and encliniþ þe bridles of þinges. and þo þinges þat he stireþ to don by moeuynge he wiþdraweth and arestiþ and affermiþ þe moeueable or wandryng þinges. ¶ For 3if þat he ne clepiþ nat azein þe ryzt goynge of þinges. and 3if þat he ne constreyned[e] hem nat eftesones in to roundenesse enclined þe þinges þat ben now continued by stable ordinaunce. þei sholde deperten from hir welle. þat is 4157 to sein from hir byggunnyge and failen. þat is to sein tournen in to nauzt. ¶ þis is þe commune loue of alle þinges. and alle þinges axen to be holden by þe fyn of good. For ellys ne myzten þei nat lasten yif þei ne come nat eftesones azeine by loue retourned to þe cause þat haþ 3euen hem beyng. þat is to seyn to god. 4162

[The seuende
prose.]

P. Do you see what follows from our arguments?

B. What is it?

P. That all fortune is good.

B. How can that be?

P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of

IAM NE IGITUR VIDES.

Sest þou nat þan what þing folweth alle þe þinges þat I haue seid. what þing quod I. ¶ Certys quod she outerly þat al fortune is good. and how may þat be quod .I. ¶ Now vndirstand quod she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is 3iuen eiper by cause of gerdonyng or ellys of exercisyng of goode folk or ellys by cause to punissen.

4142 cometh azeine — comth azein
4143 reyne—reyne
4144 furþe al þinge—forth alle thing
brediþ lyfe—herith lyf
4145 worlde—world
þilk—thilke
4146 last[e] deþe—laste deth
4147 yborn—MS. yborne, C. I-born
4148 lorde—lord

4149 wise—wys
4150 stireþ—sterith d-m—gon
4151 þe—omitted
4153 clepiþ—klepede
4154 constreyned[e] — con-streynede
roundenesse — Rownd-nesses
4156 sholde—sholden
4158 tournen—torne of—to

4153 be—ben
4161 eftesones azeine — eft sones azein
4162 haþ—MS. haþe
4163 þing—thinge
4165 outerly—al owirely al—alle
4166-7 [alle—aspre]—from C.
4169 goode—good

or ellys to chastysen shrewes. ¶ þan is alle fortune good. þe whiche fortune is certeyne þat it be eiper ryztful or profitable. ¶ For soþe þis is a ful verray resoun quod I. and yif I considere þe purueance and þe destine þat þou tauȝtest me a litel here byforne þis sentence is susteyned by stedfast resouns. but yif it like vnto þe lat vs noumbre hem amonges þilk[e] þinges of whiche þou seidest a litel here byforne þat þei ne were nat able to ben ywened to þe poeple. ¶ whi so quod she. for þat þe comune worde of men mysusip quod I. þis manere speche of fortune. and sein ofte tymes [þat] þe fortune of som wyzt is wicked. wilt þou þan quod she þat I proche a litel to þe wordes of þe poeple so it seme nat to hem þat I be ouer moche departid as fro þe vsage of man kynde. as þou wolt quod I. ¶ Demest þou nat quod she þat al þing þat profitip is good. ȝis quod I. certis þilk þing þat exercisip or corigip profitip. I confesse it wel quod I. þan is it good quod she. whi nat quod I. but þis is þe fortune [quod she] of hem þat eiper ben put in vertue and batailen azeins aspre þinges. or ellys of hem þat eschewen and declinen fro vices and taken þe weye of vertue. ¶ þis ne may nat I denye quod I. ¶ But what seist þou of þe myrre fortune þat is ȝeuen to good folk in gerdoun deuiniþ ouzt þe poeples þat it is wicked. nay forsoþe quod I. but þei demen as it soþe is þat it is ryzt good. ¶ And what seist þou of þat oper fortune quod she. þat al þouȝ it be aspre. and restreiniþ þe shrewes by ryztful tourment. wenip ouzt þe poeple þat it be good. nay quod I. ¶ But þe poeple demip þat it be most wrecched of alle þinges þat may ben þouȝt. war now and loke wel quod she lest þat we in folwyng þe opynioun of poeple haue con-

the bad, all fortune is good which is either just or useful. But let us put this opinion among those positions which thou saidst were not commonly believed by the people.

P. Why so?

B. Because it is a common expression that the fortune of such a one is bad.

P. Do you wish me to conform for awhile to the language of the people, lest we should seem to depart too much from the popular mode of expression?

B. As you please.

P. Is everything profitable that is good?

B. Yes, certainly.

P. That which exercises or corrects is profitable?

4186

B. It is.

P. Therefore it is good? B. Yes.

P. This is the fortune of the virtuous who combat with adversity, or of those who, relinquishing vice, pursue the path of virtue?

B. It is.

P. The vulgar regard that prosperity which is bestowed as a reward on the good to be beneficial, and they believe those calamities by which the wicked are punished as the most miserable things that can be imagined. But in following the popular opinion, let us beware of being involved in some new and incredible consequence.

4174 *here byforne*—her by-forn

4175 *stedfast*—stydefast

4176 *noumbre*—nowmbren
þilk[e]—thilke

4177 *here byforne*—her by-forn

4178 *ywened*—weened

4179 *worde*—word

4180 [þat]—from C.

4181 *wicked*—wykkede

4182 *proche*—aproche

4185 *al*—alle

4186 *þilk*—thilke

4188 [*quod she*]—from C.

4191 *weye*—wey

4193 *deuiniþ*—demyth

4194 *ouzt*—awht

4195 *soþe*—soth

4198 *ouzt*—awht

4199 *be*—is

B. What is that?

P. We have declared that the fortune of the virtuous or of those growing up in virtue must needs be good — but that the fortune of the wicked in it be most wretched.

B. That's true, though none dare acknowledge it.

P. Why so?

The wise man ought not to be cast down, when he has to wage war with Fortune, no more than the valiant man ought to be dismayed on hearing the noise of the

[* fol. 33.] battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and im-

prove his wisdom. Thus virtue, in its literal acceptation, is a power that, relying on its own strength, overcomes all obstacles. You, who have made so much progress in virtue, are not to be carried away by delights and bodily lusts. You must engage in a fierce conflict with every fortune — with adversity, lest it dismay you — with prosperity, lest it corrupt you. Seize the *golden mean* with all your strength. All below or above this line is a contemptible and a thankless felicity. The choice of fortune lies in your own hands, but remember that even adverse fortune, unless it exercises the

fessed *and* concluded þing þat is vnable to be wened to þe poeple. what is þat *quod* I. ¶ Certys *quod* she it folweþ or comeþ of þinges þat ben graunted þat alle fortune what so euer it be. of hem þat eyþer ben in possessioun of vertue. [or in the eneres of vertu] or ellys in þe purchasyng of vertue. þat þilke fortune is good. ¶ And þat alle fortune is ryȝt wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus wenep nat þe poeple. ¶ þat is soþe *quod* I. ¶ Al be it so þat noman dar confessen it ne byknowen it. ¶ whi so *quod* she. For ryȝt as no strong man ne semeþ nat to abassen or disdainen as *ofte tyme as he hereþ þe noise of þe bataile. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of fortune. for boþe to þat on man *and* eke to þat oþer þilke difficulte is þe matere to þat oon man of enereise of his glorious renoun. *and* to þat oþer man to conferme hys saydience. þat is to seiue þe asprenesse of hys estat. ¶ For þerfore is it called uertue. for þat it sustenip *and* enforceþ by hys strengþes þat it nis nat ouer-comen by aduersites. ¶ Ne certys þou þat art put in þe enereise or in þe heyȝt of uertue ne hast nat comen to fleten wiþ delices *and* forto welken in bodyly lust. ¶ þou sowest or plauntest a ful egre bataile in þi corage aȝeins euery fortune. for þat þe sorweful fortune ne confounde þe nat. ne þat þe myrre fortune ne corruppe þe nat. ¶ Occupy þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ welefulnesses. ¶ As who seiþ. it is vicious *and* ne haþ no mede of hys trauaile. ¶ For it is set in ȝoure hand. as who seiþ it lieþ in ȝoure power what fortune ȝow is lenest. þat is to seyne good or yuel. ¶ For alle fortune

4204 *comeþ*—comth

4206 [*or*—*vertu*] from C.

4208 *wicked*—wykkele

4210 *soþe*—soth

4211 *confessen*—confesse

4212 *no strong*—the stronge

4213 *abassen*—abayssen

4215 *oft[e]*—ofte

4219 *seine*—seyn

4223 *heyȝt*—heȝhte

4224 *welken*—wellen

4226 *confounde*—MS. con-

founded, C. confownde

4227 *Occupy*—Occuȝe

4228 *stedfast*—stydefast

4230 *haþ*—MS. haþe

4231 *set*—MS. sette, C. set

4232 *lieþ*—lith

4233 *seyne*—seyn

þat semep sharpe or aspre yif it ne exercise nat þe good
folk. ne chastisip þe wicked folk. it punisseþ. 4235

virtues of the
good or chastises
the wicked, is a
punishment.

BELLA BIS QUENIS. ET CETERA.

[The senende
Metur.]

Atrides carried on
a ten years' war to
punish the licen-
tious Paris.

PE wrekere attrides ¶ þat is to seyne agamenon þat
wrouzt[e] and continued[e] þe batailes by ten 3ere
recovered[e] and purged[e] in wrekyng by þe destruc-
cioun of troie þe loste chambres of mariage of hys broþer 4239

þis is to seyn þat [he] agamenon wan a3ein Eleine þat
was Menelaus wif his broþer. In þe mene while þat
þilke agamenon desired[e] to 3euen sailles to þe grek-
ysshē nauye and bouzt[e] a3ein þe wyndes by blode. he
vncloped[e] hym of pite as fader. and þe sory prest
3ineþ in sacrificyng þe wretched kuytting of þrote of þe
douzter. ¶ þat is to sein þat agamenon lete kuytten þe

With blood
he purchased
propitious
gales for the
Grecian fleet, by
casting off all
fatherly pity, and
sacrificing his
daughter
Iphigenia to the
vengeance of
Diana.

þrote of hys douzter by þe prest. to maken alliaunce wip 4247

hys goddes. and for to haue wynde wip whiche he
myzt[e] wende to troie. ¶ Itakus þat is to sein vlixies
bywept[e] hys felawes ylorn þe whiche felawes þe
fiers[e] pholifemus ligginge in his grete Caue had[de]
freten and dreint in hys empty wombe. but napeles
polifemus wood for his blinde visage 3eld to vlixies ioie

Ulysses bewailed
his lost mates,
devoured by
Polyphemus,
but, having de-
prived the Cyclop
of his sight, he
rejoiced to hear
the monster's
roar.

by hys sorowful teres. þis is to seyn þat vlixes smot
oute þe eye of poliphemus þat stod in hys forhede. for 4255

whiche vlixes hadde ioie whan he saw poliphemus
wepying and blynde. ¶ Hercules is celebrable for hys
hard[e] trauaile he dawntede þe proude Centauris half
hors half man. and he rafte þe despoilyng fro þe

Hercules is
renowned for his
many labours, so
successfully over-
come. He over-
threw the proud
Centauris;

4234 *sharpe*—sharp

4236 *seyne*—seyn

4237 *wrouzt[e]*—wrowhte
continued[e]—continuēde

3ere—3er

4238 *purged[e]*—purgede

4240 *[he]*—from C.

wan—MS. wanne, C. wan

4242 *desired[e]*—desirede

4243 *bouzt[e]*—bowhte

blode—blod

4244 *uncloped[e]*—vnclothede

as—of

4245 *kuytting*—MS. knyt-

tyng, C. kuyttinge

4246 *lete*—let

kuytten—MS. knydden, C.

kuytyn

4248 *haue*—han

4249 *myzt[e]* wende—myhte

wenden

4250 *bywept[e]*—by-wepte

ylorn—MS. ylornie, C. y-

lorn

4251 *fiers[e]*—feerse

had[de]—hadde

4253 *3eld*—yald

4254 *sorowful*—sorwful

4254 *smot*—MS. smote, C.
smot

4255 *oute*—owt

stod—MS. stode, C. stood

forhede—forehed

4256 *saw*—say

4258 *hard[e]* trauaile—harde

trauayles

dawntede—MS. dawnded,

C. dawntede

4259 *half*—MS. hals

rafte—byrafte

fro—from

he slew the
Nemean lion and
wore his skin as
a trophy of his
victory; he smote
the Harpies with
his arrows; he
carried off the
golden apples of
the Hesperides,
and killed the
watchful dragon;
he bound Cer-
berus with a
threefold chain;
he gave the body
of proud Diomedes
as food for the
tyrant's horses;

he slew the ser-
pent Hydra;
he caused
Achelus to hide
his blushing
head within
his banks;

he left Antæus
dead upon the
[* fol. 33 b.]
Lybian shore;
he appeased
Evander's wrath
by killing Cæus;

he slew the
Erymanthean
boar;

and bore the
weight of Atlas
upon his
shoulders.

These labours
justly raised him
to the rank of a
god.

Go then, ye noble
souls, and follow
the path of this
great example.

cruel *lyoun* þat is to seyne he slouȝ þe *lyoun* and
raſte hym hys skyn. he smot þe brids þat hyȝten
arpijs [in þe palude of *lyrne*] wiþ certeyne arwes.
he rauyſſed[e] applis fro þe wakyng dragoun. and
hys hand was þe more heuy for þe golde[ne]
metal. He drouȝ Cerberus þe hound of helle by
hys treble cheyne. he ouer-comer as it is seid hap
put an vnmeke lorde fodre to hys cruel hors ¶ þis is
to sein. þat hereules slouȝ diomedes and made his hors
to etyn hym. and he hereules slouȝ *Idra* þe serpent and
brend[e] þe venym. and achelaus þe flode defouled[e] in
his forhede dreint[e] his shamefast visage in his
strondes. þis is to sein þat achelaus couþe transfigure

4273 hym self in to dyuerse lykenesse. and as he fauȝt wiþ
oreules at þe laste he turnid[e] hym in to a boie. and
hereules brak of oon of hys hornes. and achelaus for
shame hidde hym in hys ryuer. ¶ And [he] hereules
*cast[e] adoun *Antheus* þe geaunt in þe strondes of
libye. and kæus apaised[e] þe wrappes of euander. þis
is to sein þat hereules slouȝ þe Monstre kæus and
apaished[e] wiþ þat deef þe wrappe of euander. ¶ And
þe bristled[e] boor marked[e] wiþ seomes þe sholdres of
hereules. þe whiche sholdres þe heye cerele of heuene
sholde preste. and þe laste of his labours was þat he
sustened[e] þe heuene vpon his nekke vnbowed. and he
deserued[e] eftsones þe heuene to ben þe pris of his
laste tranayle ¶ Gop now þan ȝe stronge men þere as
þe heye weye of þe grete ensample ledeþ ȝou. ¶ O nice
4288 men whi nake ȝe ȝoure bakkes. as who seiþ. ¶ O ȝe

4260 *seyne*—seyn
4261 *smot*—MS. smote, C.
smot
4262 [in—*lyrne*]—from C.
4263 *rauysſed*[e]—rauysſh-
ede
4266 *seid*—MS. seide, C.
sayd
4267 *hap*—MS. haþe
4267 *lorde*—lord
4269 *etyn*—feten
4270 *brend*[e]—brende

4270 *flode defouled*[e]—flood
defowlede
4271 *forhede dreint*[e]—for-
hed dreynte
4273 *lykenesse*—lyknesses
4274 *turnid*[e]—tornede
4275 *brak*—MS. brake, C.
brak
hys—hise
4276 [he]—from C.
4278-80 *apaished*[e]—apay-
seide

4281 *bristled*[e]—brysteled
marked[e]—marked
4282 *cerle*—clerke
4283 *preste*—thriste
4285 *deserued*[e]—deseruode
4286 *Gop*—MS. Gope
þere—ther
4287 *weye*—way
4288 *nake*—MS. make, C.
nake

slowe *and* delicat men whi fley 3e aduersites. *and* ne
fyzten nat ageins hem by vertue to wynnen þe mede of
þe heuene. for þe erþe ouer-comen 3eneþ þe sterres.
¶ þis is to seyne þat whan þat erþely lust is ouer-comen.
a man is makid worþi to þe heuene.

O ye slothful
ones, wherefore
do ye basely fly!

4291

He who conquers
earth doth gain
the heavens.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

She hadde seid *and* tourned[e] þe cours of hir resoun to
somme oþer þinges to ben tretid *and* to ben ysped.
þan seide I. Certys ryztful is þin amonestyng *and* ful
digne by auctorite. but þat þou seidest som tyme þat
þe questioun of þe deuyne purueaunce is enlaced wip
many oþer questiouns. I vndir-stonde wel *and* proue it
by þe same þinge. but I axe yif þat þou wenest þat hap
be any þing in any weys. *and* if þou wenest þat hap be
any [thing] what is it. þan quod she. I haste me to
3elden *and* assoilen þe to þe dette of my byheste *and*
to shewen *and* opnen þe wey by whiche wey þou maist
come agein to þi contre. ¶ but al be it so þat þe þinges
whiche þat þou axest ben ryzt profitable to knowe.
3itte ben þei diuers somewhat fro þe pape of my purpos.
And it is to douten þat þou ne be makid weery by
mysweys so þat þou ne mayst nat suffise to mesuren þe
ryzt weye. ¶ Ne doute þe þer-of no þing quod I. for
forto knowen þilke þinges to-gidre in þe whiche þinges
I delite me gretly. þat shal ben to me in stede of reste.
Syn it nis nat to douten of þe þinges folwyng when
enery side of þi disputisoun shal be stedfast to me by
vndoutous feiþ. þan seide she. þat manere wol I don

[The fyrste prose.]

When Philo-
sophy had thus
spoken, and was
about to discuss
other matters I
interrupted her.
B. Thy exhorta-
tion is just and
worthy of thy
authority, but
thou saidst that
the question
of the Divine
Superintendence
or Providence is
involved with
many others—
and this I believe.
I am desirous,
however, of know-
ing whether
there be such a
thing as *Chance*,
and what thou
thinkest it is.

P. I hasten to
fulfil my promise
and to show the
road to your own
country. But al-
though these
things you ques-
tion me about are
profitable to
know, yet they
lead us a little out
of our way. And
by straying from
the path you may
be too fatigued to
return to the
right road.

B. Don't be
afraid of that, for
it will refresh me
as much as rest
to know these
things in which I
am delightfully

4289 *slowe* — MS. slou3, C.
slowe

fley—flee

4292 *seyne*—scyn

4291 *seid*—MS. seide, C. seyd
þe—by

4297 *som tyme*—whilom

4298 *þe* (2)—thy

4300 *þinge*—thing

4302 [*thing*]*—*from C.

4303 *3elden*—yilden

assoilen—MS. assailen, C.

assoylen

byheste—hyhest

4304-6 *whiche*—which

4306 *ben*—MS. bene

4307 *pape*—paath

4312 *stede*—styde

4314 *disputisoun*—disputa-
cioun

be—han ben

stedfast—styde fast

interested.
P. I will then comply with thy requests. If we define Chance to be an event produced by an intelligent motion, and not by a chain or connection of causes, I should then affirm that Chance is nothing and an empty sound. What room is there for folly and disorder where all things are restrained by order, through the ordinance of God? For it is a great truth that nothing can spring out of nothing. Now, if anything arises without the operation of a cause, it proceeds from nothing. But if this is impossible, then there can be no

4331

such a thing as Chance, as we have defined it.
B. Is there nothing, then, that may be called Chance or Fortune? Is there nothing hid from the vulgar to which these words may be applied?
P. Aristotle defines this matter with much precision and

[* fol. 34.] probability.

B. How?

P. So often as a man does anything for the sake of any other thing, and another thing than what he intended to do is produced by other causes, that thing so produced is called *chance*. As if a man trench the ground for tillage

þe, *and* bygan to speken ryȝt þus. ¶ Certys *quod* she yif any wyȝt diffinisse hap in þis manere. þat is to seyn. þat hap is bytydyng e y-brouȝt forþe by foelyshe moeuyng, *and* by no knyttyng of causes. ¶ I conferme þat hap nis ryȝt nauȝt in no wise. and I deme al outerly þat hap nis ne dwelliþ but a voys. ¶ As who seiþ. but an ydel worde wiþ outen any significacioun of þing summittid to þat voys. for what place myȝt[e] ben left or dwellyng to folie *and* to disordinaunce. syn þat god lediþ *and* streyniþ alle þinges by ordre. ¶ For þis sentence is verray *and* soþe þat no þinge ne hap his beyng of nouȝt. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vnderstoden ne moeueden it nauȝt by god prince *and* gynner of wirkyng. but þei casten as a manere foundement of subgit material. þat is to seyn of [the] nature of alle resoun. *and* ȝif þat any þinge is woxen or comen of no causes. þan shal it seme þat þilke þinge is comen or woxen of nouȝt. but yif þis ne may nat ben don. þan is it nat possible þat þere hap ben any swiche þing as I haue diffinissid a litel here byforne. ¶ How shal it þan ben *quod* I. nis þer þan no þing þat by ryȝt may be cleped eyþer happe or ellis auenture of fortune. or is þer ouȝt al *be it so þat it is hidd fro þe poeple to whiche þise wordes ben couenable. Myn aristotul *quod* she. in þe book of his phisik diffinissep þis þing by short resoun and neyȝe to þe soþe. ¶ In whiche manere *quod* I. ¶ As ofte *quod* she as men don any þing for grace of any oþer þing. *and* an oþer þinge þan þilke þing þat men ententen to doon bytideþ by som[e] causes it is ȝeleped happe. ¶ Ryȝt as a man dalf þe erþe by

4317 *seyn*—seyng4318 *forþe*—forth4322 *worde*—word4323 *myȝt*—myhte4324 *left*—left4325 *streyniþ*—con-streynyth4326 *soþe*—soth*no þinge*—nothing*hap*—MS. hape

4327 [the]—from C.

4330 *gynner*—hygynnere

4331 [the]—from C.

4332 *ȝif*—MS. ȝit, C. yif*þinge*—thing4335 *þat*—*ben*—þat hap be*hap*—MS. hape*swiche*—swych4338 *happe*—hap4339 *hidd*—MS. hidde, C.*hidd*4340 *whiche*—which4342 *neyȝe*—nehg*whiche*—which4343 *don*—MS. done, C. don4344 *þinge*—thing4345 *som[e]*—some4346 *happe*—hap

cause of tylienge of þe felde. *and* fond þere a gobet of golde by-doluen. þan wenen folk þat it is fallen by fortynous bytydyng. but for soþe it nis nat for nauȝt for it hap hys propre causes of whiche causes þe cours vnforseyn and vnwar semip to han maked happe. ¶ For yif þe tilier in þe erþe ne delue nat in þe feble. and yif þe hider of þe golde ne hadde hidd þe golde in pilke place. þe golde ne had[de] nat ben founde. þise ben þan þe causes of þe abreggyng of fortune hap. þe whiche abreggyng of fortune hap comeþ of causes encountryng *and* flowyng to-gidre to hem selfe. *and* nat by þe encencioun of þe doer. ¶ For neiþer þe hider of þe gold. ne þe deluer of þe felde ne vndirstanden nat þat þe golde sholde han be founde. but as I seide. it bytidde *and* ran to-gidre þat he dalf þere as þat oþer hadde hidd þe golde. Now may I þus diffmissen happe. ¶ Happe is an vnwar bytydyng of causes assembled in þinges þat ben don for som oþer þinge. but pilke ordre procedyng by an vneschewable byndyng to-gidre. whiche þat descendep fro þe wel of purueaunce þat ordeineþ alle þinges in hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre.

4368

RUPIS ACHEMENIE.

Tigris [*and*] eufrates resoluen *and* spryngen of a welle in þe krages of þe roche of þe contre of achemenye þere as þe fleenge [batayle] fiechþ hire dartes retournid in þe brestes of hem þat folwen hem. ¶ And sone afre þe same ryueres tigris *and* eufrates vnioguen *and* de-

and find gold, then this is be- lieved to happen by chance, al- though it is not so. For if the tiller had not ploughed the field, and if the hider of the gold had not concealed it in that spot, the gold had not been found. These, then, are the causes of a fortuitous acquisition which proceeds from a conflux of encountering causes, and not from the intention of the doer. For neither the hider of the gold nor the husbandman intended or understood that the gold should be found. But it happened by the concurrence of these two causes that the one did dig where the other had hidden the money. Chance, then, is an unexpected event, by a concurrence of causes, following an action designed for a particular purpose. This concurrence of causes proceeds from that order which flows from the fountain of Providence and disposes all things as to place and time.

[The fyrste Metur.] Where the flying Parthian doth pierce his pursuers with his shafts, there from the Achemenian heights flow the Tigris and Euphrates, but soon

4347 of (1)—to
fond — MS. fonde, C.
fownde

4348 golde—gold
fallen—by falle

4349 for (2)—of

4350 hap—MS. haþe
hys—hise

4351 happe—hap

4352 tilier—tylyere
delue—dolue

4353 hider—hydere
golde—gold
hidd—MS. hidd:

4353-4 golde—gold
4354 had[de]—hadde
4355 fortune—fortuit

whiche—which

4356 fortune—fortuit

comeþ—comth

4357 flowyng—MS. folwyng,
C. flowyng

selfe—self

4358 doer—doere

hider—hidere

4359 deluer—deluere

felde—feeld [en
vndirstanden—vndirstod-

4360 golde—gold

4361 hidd—MS. hidle, C.
hyd

4362 happe both—hap

4365 whiche—which

4366 descendep—MS. defend-
ep, C. descendith

rel—welle

4369 [and]—from C.

a—oo

4371 batayle—from C.

4373 þe—tho

their streams divide and flow into separate channels. But should they unite again, in the methods stream, boats, ships, and trees would be all intermingled, whirled about and blind Chance seems to direct the current's course. But the sloping earth, the laws of fluids, govern these things. So though Chance seems to wander unrestrained, it is nevertheless curbed and restrained by Divine Providence.

[The 2^d prose.]

B. Is there any *free-will* in this chain of cohering causes? Or doth the *chain of destiny* constrain the motions of the human mind? *P.* There is a freedom of the will possessed by every rational being. A rational being has judgment to judge of and discern everything. Of himself he knows what he is to avoid or to desire. He seeks what he judges desirable, and he shuns what he deems should be avoided. A rational being possesses, then, the liberty of choosing and rejecting. This liberty is not equal in all beings. In heavenly substances, as spirits, &c., judgment is clear, and the will is incorruptible, and has a ready and efficacious power of doing things which are desired.

[* fol. 34 b.]

parten hire watres. and yif þei comen to-gidre *and* ben assembled *and* clepid to-gidre in to o cours. þan moten þilke þinges fletyn to-gidre whiche þat þe water of þe entrechaungyng flode bryngeþ þe shippes *and* þe stokkes araced wiþ þe flood moten assemble. *and* þe watres ymedlyd wrappiþ or implieþ many fortunel happes or maneres. þe whiche wandryng happes napeles þilke enclinyng lowenes of þe erþe. *and* þe flowyng order of þe slidyng water gouerniþ. ¶ Ryzt so fortune þat semep as [þat] it fletiþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by þilke lawe. þat is to sein by þe deuynne ordinaunce. 4386

ANIMADUERTO INQ. IAM.

Pis vnderstonde I wel *quod* I. *and* accorde wel þat it is ryzt as þou seist. but I axe yif þer be any liberte or fre wil in þis ordre of causes þat cliuen þus to-gidre in hem self. ¶ or ellys I wolde witen yif þat þe destinal cheine *constreiniþ* þe moeuynge of þe corages of men. yis *quod* she þer is liberte of fre wille. ne þer ne was neuer no nature of resoun þat it ne hadde liberte of fre wille. ¶ For every þing þat may naturely vsen resoun. it haþ doom by whiche it discerniþ *and* demiþ every þing. ¶ þan knoweþ it by it self þinges þat ben to flee. *and* þinges þat ben to desiren. *and* þilk þing þat any wyzt demeþ to ben desired þat axeþ or desireþ he *and* fleeþ [þilke] þing þat he troueþ ben to flee. ¶ wherfore in alle þinges þat resoun is. in hem also is libertee of willyng *and* of nillynge. ¶ But I ne ordeyne nat. as who seiþ. I ne graunte nat þat þis libertee be euene like in alle þinges. forwhi in þe souereyns deuynes substaunces. þat is to *seyn in spiritz ¶ Iugement is

4374 *to-gidre*—to-gyderes

4376 *whiche*—which

4377 *flode*—flood

4378 *assemble*—assemblyn

4380 *enclinyng*—declynyng

4381 *lowenes*—lownesse

1383 [þat]—from C.

vngouerned[e]—vngouernede

1385 *þe*—þilke

1389 *or*—of

1390 *hem*—hym

1392 *wis*—MS. yif. C. yis

1392-94 *wille*—wil

1395 *whiche*—which

1397 *þilk*—þilke

1399 [þilke]—from C.

more clere *and* wil nat be corumped. *and* hap myȝt
redy to speden þinges þat ben desired. ¶ But þe soules
of men moten nedes ben more free whan þei loken hem
in þe speculacioun or lokinge of þe deuyne þouȝt. *and*
lasse free whan þei sliden in to þe bodies. *and* ȝit lasse
free whan þei ben gadred to-gidre *and* comprehendid in
erþely membris. but þe last[e] seruage is whan þat þei
ben ȝeuen to vices. *and* han yfalle fro þe possessioun of
hire propre resoun. ¶ For after þat þei han east awaye
hir eyen fro þe lyȝt of þe souereyn soþfastnesse to lowe
þinges *and* dirke. ¶ Anon þei dirken by þe cloude of
ignorance *and* ben troubled by felonous talentȝ. to þe
whiche talentȝ whan þei approchen *and* assenten. þei
hepen *and* encreesen þe seruage whiche þei han ioigned
to hem self. *and* in þis manere þei ben caitifs fro hire
propre libertee. þe whiche þinges nabeles þe lokinge of
þe deuyne purneauce seep þat alle þinges byholdep
and seep fro eterne. *and* ordeyneþ hem eueryche in her
merites. as þei ben predestinat. *and* it is seid in grek.
þat alle þinges he seep *and* alle þinges he hereþ. 4424

The souls of men must needs be more free when employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still less free when enclosed and confined in earthly members; but the most extreme servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are enveloped by the cloud of ignorance and are troubled by pernicious desires, by yielding to which they aid and increase that slavery which they brought upon themselves, and thus even under the liberty proper to them, they remain captives. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, *sees and hears all things*.

PURO CLARUM LUMINE.

Homer wiþ þe hony mouþe. þat is to seyn. homer
wiþ þe swete dities synged þat þe sonne is cleer by
pure lyȝt. nabeles ȝit ne may it nat by þe inferme lyȝt
of hys bemes breken or pereen þe inwarde entrailes of
þe erþe. or ellys of þe see. ¶ so ne seep nat god makere
of þe grete worlde to hym þat lokep alle þinges from on
heye ne wiþstandiþ nat no þinges by heynesses of erþe.
ne þe nyȝt ne wiþstondep nat to hym by þe blake
cloudes. ¶ þilke god seep in o strook of þouȝt alle
þinges þat ben or weren or schullen come. ¶ *and* þilke

[The .24^e. Metur.]
The sweet-tongued Homer sings of the sun's pure light. Yet the sun's beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world's maker, beholding from on high, has his vision impeded neither by earth nor cloud. At a glance he sees all events, present, past, and future.

4405 *hap*—MS. haþe
4411 *last[e]*—laste
4412 *fro*—from
4415 *cloude*—clowdes
4418 *whiche*—which

4423 *seid*—MS. seide, C. seyð
4425 *mouþe*—Mowth
4428 *percen*—MS. pertēn,
C. percen
inwarde—inward

4430 *worlde*—world
on heye—an hegh
4431 *nat*—omitted
4434 *schullen come*—shollen
comyn

God, then, that alone sees all things, may indeed be called the true Sun.

god for he lokeþ *and* seeþ alle þinges al oon. þou maist seyn þat he is þe verray sonne.

4436

[The 31e, prose.]

B. I am distracted by a more difficult doubt than ever. God's foreknowledge seems to me inconsistent with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen. If God from eternity doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out

4451

contrary to such foreseeing, and are wrested another way, the presence of God in regard to futurity would not be sure and unerring—it would be nothing but an uncertain opinion of them; but I take it to be impious and unlawful to believe this of God. Nor do I approve of the reasoning made use of by some. For they say that a thing is not necessarily to happen because God hath foreseen it, but rather because it is to happen it cannot be hid from the Divine Providence.

H An seide I now am I confounded by a more harde doute þan I was. what doute is þat quod she. ¶ For certys I coniecte now by whiche þinges þou art troubled. It semeþ quod I to repugnē *and* to contrariē gretly þat god knoweþ byforn alle þinges. *and* þat þer is any fredom of liberte. for yif so be þat god lokeþ alle þinges byforn. ne god ne may nat ben desseiuid in no manere. þan mot it nedes ben þat alle þinges bytyden þe whiche þat þe purueaunce of god haþ sein byforn to comen. ¶ For whiche yif þat god knoweþ by-forn nat oonly þe werkes of men. but also hir conseils *and* hir willes. þan ne shal þer be no liberte of arbitre. ne certys þer ne may ben noon oþer dede ne no wille but þilke whiche þe deuyne purueaunce þat ne may nat ben desseiued haþ feled byforn. ¶ For yif þat þei myȝten wryþen away in oþer manere þan þei ben purueyed. þan ne sholde þer ben no stedfast pre-science of þinge to comen but raþer an vncerteyn oppinioun. þe whiche þinge to trowen on god I deme it felonie *and* vnloueful. ¶ Ne I ne proene nat þilke same resoun. as who seiþ I ne allowe nat. or I ne preise nat þilke same resoun by whiche þat som men wenen þat þei mowen assoilen *and* vnknyttē þe knot of þis questioun. ¶ For certys þei seyn þat þing nis nat to come for þat þe purueaunce of god haþ seyn it byforme. þat is to comen but raþer þe contrarie. ¶ And þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat ben hyd fro þe purueaunce of god.

4435 *al oon*—alone4437 *harde*—hard4445 *haþ*—MS. haþe4446 *whiche*—which4450 *wille*—wil*whiche*—which þat4451 *haþ*—MS. haþe4453 *stedfast*—stydefast4454-55 *þinge*—thing4455 *on*—of4456 *þilke*—thilke4458 *whiche*—which4459 *knot*—knotte4461 *come*—comyn*haþ*—MS. haþe4464 *hyd*—MS. hydde, C.
hidde

**and* in þis manere þis necessite slydip aȝein in to þe contrarie partie. ne it ne byhouep [nat] nedes þat þinges bytiden þat ben ypurueid. [but it by-houeth nedes / þat thinges þat ben to comyn ben yporueyid] but as it were ytrauailid. as who seiþ. þat þilke answeƿe proceedip ryȝt as þouȝ men trauailiden or weren bysy to enqueren þe whiche þing is cause of whiche þinges. as wheþer þe prescience is cause of þe necessite of þinges to comen. or ellys þat þe necessite of þinges to comen is cause of þe purueaunce. ¶ But I ne enforce me nat now to shewen it þat þe bytydyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouȝ þat it ne seme nat þat þe prescience brynge in necessite of bytydyng of þinges to comen. ¶ For certys yif þat any wyȝt sitteþ it byhouep by necessite þat þe oppinioun be soþe of hym þat coniectip þat he sitteþ. and aȝeinward. al so is it of þe contrarie. yif þe oppinioun be soþe of any wyȝt for þat he sitteþ it byhouep by necessite þat he sitte. ¶ þan is here necessite in þat oon *and* in þat oþer. for in þat oon is necessite of sittynge. *and* certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyȝt for þat þe oppinioun of sittynge is soþe. but þe oppinioun is raþer soþe for þat a wyȝt sitteþ by-forn. and þus al þouȝ þat þe cause of soþe comeþ of [þe] sytting. and nat of þe trewe oppinioun. Alȝates ȝitte is þer comune necessite in þat oon *and* in þat oþer. ¶ þus sheweþ it þat I may make semblable skils of þe purueaunce of god *and* of þinges to come. ¶ For al þouȝ for þat þat þinges ben to comen. þerfore ben þei purueid. nat certys for þei ben purueid. þerfore ne bytide þei nat. ȝit naþeles byhouep it by necessite þat eiþer þe þinges to comen ben ypurueied of god. or ellys þat þe þinges þat ben

[* fol. 35.]

Now by this reason necessity appears to change sides. For it is not necessary that the things which are foreseen should happen, but it is necessary that the things which are to befall should be foreseen.

As if the question was, which was the cause of the other—

prescience the cause of the necessity of future events, or the *necessity* the cause of the prescience of future events?

But I will prove that, however the order of causes may stand, the event of things foreseen is necessary, although prescience doth not seem to impose a necessity upon future

4481

things to fall out. For if a man sit—the belief in the sitting is true; and, on the other hand, if the opinion is true of his sitting, he must needs sit. In both cases there is a necessity—in the latter that the person sits—in the former, that the opinion concerning the other is true. But the man does not sit because the opinion of his sitting is true, but the opinion is true because the action of his being seated was antecedent in time. So that although the cause of truth arises from the sitting, there is a common necessity in both. Thus may we reason concerning Providence and future events.

4466 [nat]—from C.

4467-8 [but—yporueyid]—from C.

4471 þinges—thing

4477 haþ—MS. haþe

4480-82 soþe—soth

4486 soþe—sooth

4487 soþe—soth

4488 soþe—sooth

4489 soþe comeþ — sooth

comth

[þe]—from C.

4490 comune—MS. comme, C. comune

4493 come—comyn

4494 to—omitted

4494-95 purueid—MS. purueide, C. parueyid

For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of *free will*. But it is preposterous to make the happening of temporal things the cause of eternal prescience, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be. So

4513

also when I know that an event shall come to pass, it must needs happen. The event, therefore, of a thing foreseen must befall. Lastly, if a person judge a thing to be different to what it is—this is not knowledge, but a false opinion of it, and far from the true knowledge. If, therefore, a thing be so to happen that the event of it is neither necessary nor certain, how can any one foresee what is to happen? For as pure knowledge has no element in it of falsehood, so what is comprehended by true knowledge cannot be otherwise than as comprehended. Hence it is that true

perceived of god bitiden [s.] by necessity. ¶ And þis þing oonly suffiseþ I-mou; to distroien þe fredome of oure arbitre. þat is to seyn of oure fre wille. ¶ But now [certes] shewep it wel how fer fro þe soþe *and* how vp so down is þis þing þat we seyn þat þe bytydinge of temporel þinges is þe cause of þe eterne prescience. ¶ But forto wenen þat god perceiþ [the] þinges to comen. for þei ben to comen. what oþer þing is it but forto wene þat þilke þinges þat bitiden som tyme ben causes of þilke sonereyne perceaunce þat is in god. ¶ And her-to I adde ȝitte þis þing þat ryȝt as whan þat I woot þat o þing is it byhouep by necessity þat þilke self þing be. *and* eke þat whan I haue knowe þat any þinge shal bitiden so byhouep it by necessity þat þilk[e] same þing bytide. so folweþ it þan þat þe lytydyng of þe þinge I wist by-forne ne may nat ben eschewed. ¶ And at þe last[e] yif þat any wyȝt wene a þing to ben oþer weyes þan it is. it nys nat oonly vnsceience. but it is deceivable oppinioun ful diuerse *and* fer fro þe soþe of science. ¶ wherfore yif any þing be so to comen so þat þe bytydyng of it ne be nat certeyne ne necessarie. ¶ who may weten [byforne] þat þilke þing is to come. ¶ For ryȝt as science ne may nat be medelyd wiþ falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryȝt so þilk þing þat is conceyued by science ne may [nat] ben noon oþer weyes þan [as] it is conceined. For þat is þe cause whi þat science wantiþ lesyng. as who seiþ. whi þat wityng ne receyueþ nat lesyng of þat it woot. ¶ For it byhouep by necessity þat euery þinge [be] ryȝt as science comprehendþ it to be. what shal I þan sein. ¶ In whiche manere knowep god byforne þe þinges to comen.

4498 [s.]—from C.

4499 *fredome*—freedom4500 *wille*—wil

4501 [certes]—from C.

4504 *perceiþ*—MS. *perceipe*

[the]—from C.

4506 *bitiden*—bytydden*som tyme*—whilom4509 *o*—a*self*—schue4510 *þinge*—thing4511 *þilk[e]*—thilke4513 *þinge*—thing4514 *last[e]*—laste4515 *nys*—is4518 *it*—hit

4519 [byforne]—from C.

4522 *fals*—false

4523 [nat]—from C.

ben—MS. by. C. ben

4524 þan [as] it is—MS. þan

it is be

4527 [be]—from C.

4529 *whiche*—which

¶ yif þei ne be nat certeyne. ¶ For yif þat he deme
þat þei ben to comen vneschewably. *and* so may be þat
it is possible þat þei ne shullen *nat comen. god is
desseined. but nat only to trowen þat god is desseined.
but for to speke it wiþ mouþe it is a felonous synne.
¶ But yif þat god woot þat ryȝt so as þinges ben to
comen. so shulle þei comen. so þat he wit[*e*] egaly. as
who seiþ indifferently þat þinges mowen ben don or
ellys nat don. what is þilke prescience þat ne compre-
hendip no certeyne þinge ne stable. or ellys what differ-
ence is þer bytwixe þe prescience. *and* þilke iape-worpi
dyuynynge of Tiresie þe diuinour þat seide. ¶ Al þat
I seie *quod* he eyþer it shal be. or ellys it ne shal nat
be. Or ellis how moche is worþe þe diuyn prescience
more þan þe oppinioun of mankynde yif so be þat it
demeþ þe þinges vncerteyne as men don. of þe whiche
domes of men þe bytydyng nis nat certeyne. ¶ But
yif so be þat noon vncerteyne þinge may ben in hym
þat is ryȝt certeyne welle of alle þinges. þan is þe
bytydyng certeyne of þilke þinges whiche he hap wist
byform fermely to comen. For whiche it folweþ þat þe
freedom of þe conseylls *and* of þe werkes of mankynde nis
non syn þat þe þouȝt of god seeþ alle þinges *with* outen
error of falsnesse byndeþ *and* constreiniþ hem to a
bitidyng by necessite. *and* yif [this] þing be on-is
grauntid *and* receyued. þat is to seyn. þat þer nis no
fre wille. þan sheweþ it wel how gret distruccioun *and*
how grete damages þer folwen of þinges of mankynde.
¶ For in ydel ben þer þan purposed *and* byhyȝt medes
of goode folk. *and* peynes to badde folk. syn þat no
moeuynge of free corage uoluntarie ne hap nat deserued
hem. þat is to seyn neiþer mede nor payne. ¶ And it
sholde seme þan þat þilke þinge is alþer worste whiche

knowledge cannot
err, because every-
thing must pre-
cisely be what
true knowledge

[* fol. 35 b.]
perceives it to be.
What follows,
then?

4534

How does God
foreknow these
uncertain con-
tingencies?
For if he thinks
that a thing will
inevitably hap-
pen, which pos-
sibly may not, he
is deceived—but
this is sheer blas-
phemy.

4540

But if God dis-
cerns that just
as things are to
come they shall
come; if he
knows that they
may or may not
come, what sort
of prescience is
this, which com-
prehends nothing
certain, nothing
invariable?
Or how does
divine prescience
differ from human
opinion, if He
hath an uncertain
judgment of
things, whereof
the events are un-
certain and un-
fixed?

4551

But if there can
be no uncer-
tainty in his
knowledge, who
is the source of
all certainty;
the event of all
things which he
foreknows must
be fixed and in-
evitable.

Whence it fol-
lows that men
have no free-
dom in their
designs and ac-
tions; because
the Divine Mind,
endowed with an
infallible fore-
sight, constrains
and binds them
to a certain event.

4562

4534 *mouþe*—Mowth
4536 *shulle*—shullyn
 wit e]—wite
4538 *don*—MS. done, C. y-
 doon
4543 *moche*—mocheb

4543 *worþe*—worth
4549 *hap*—MS. haþe
4550 *whiche*—which
4551 *mankynde*—man-kynd
4551 [*this*]—from C.
4553 *grauntid*—ygraunted

4558 *medes of*—Meedes to
4560 *hap*—MS. haþe
4562 *alþer worste whiche*—
 alderworst which

Rewards and punishments now deemed just and equitable, will be considered most unjust, when, it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

4570 Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow — that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good — which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irreversibly predestined? Hope and prayer being thus ineffectual, all intercourse is cut off between God and man.

By reverent and humble supplication we earn divine grace, a most inestimable favour, and are able to associate with the Deity, and to unite ourselves to the inaccessible light.

þat is nowe demed. for alþer moste iuste *and* moste ryȝtful. þat is to seyn þat shrewes ben punyssed. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe propre wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neþer to good[e] ne to harme. but constraineþ hem cerreyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde raper ben confusioun of alle desertes medlid wiþoute discrecioun. ¶ And ȝitte þer folweþ an oþer inconuenient of þe whiche þer ne may ben þouȝt ne more felonous ne more wikke. *and* þat is þis þat so as þe ordre of þinges is yledd *and* comeþ of þe purueaunce of god. ne þat no þing nis leueful to þe conseil of mankynde. as who seiþ þat men han no power to done no þing. ne wilne no þing. þan folweþ it þat oure vices ben referred to þe mak[er]e of alle good. as who seiþ þan folweþ it. þat god auȝt[e] han þe blame of oure vices. syn he constraineþ by necessite to don vices. þan nis þer no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wyȝt hopen to god. or whi sholde he preien to god. syn þat þe ordenaunce of destine whiche þat ne may nat ben enclined. knytteþ *and* streiniþ alle þinges þat men may desiren. ¶ þan sholde þere be don away þilke oonly alliaunce bytwixen god *and* men. þat is to seien to hopen *and* to preien. but by þe preis of ryȝtfulnesse *and* of veray mekenesse we deserue þe gerdoun of þe deuyne grace whiche þat is inestimable. þat is to sein þat it is so grete þat it ne may nat ben ful ypreised. *and* þis is oonly þe manere. þat is to seyen hope *and* prayeres. for whiche it semeþ þat [men] mowen spoken

4563 *nowe*—MS. *newe*, C. *now*
alþer moste iuste—alder
moost iust
moste—most
4565-67 *good[e]*—goode
4566 *wille*—wil
[ne]—from C.
4571 *wiþoute*—with-owten
4573 *þouȝt*—thought

4574 *yledd*—MS. *yledde*, C.
yledd
4575 *comeþ*—comth
4577 *done*—doon
4578 *mak[er]e*—makere
4579 *auȝt[e]*—owhte
4584 *whiche*—which
4588 *preis*—prys
ryȝtfulnesse—Rihtwesse-

nesse
4589 *deserue*—dessernyn
4590 *deuyne*—MS. *deuynes*,
C. *dyuyne*
4590-93 *whiche*—which
4591 *grete*—gret
4593 [men]—from C.
spoken—speke

wiþ god. *and* by resoun of supplicacioun ben conioigned to þilk elernesse þat nis nat approached no raper or þat men byseken it *and* emprenten it. And yif men ne wene [nat] þat [hope] ne preiers ne han no strengþes. by þe necessite of þinges to comen y-reseined. what þing is þer þan by whiche we mowen be conioygned *and* clyuen to þilke souereyne prince of þinges. ¶ For whiche it byhoueþ by necessite þat þe lynage of mankynde as *þou songe a litel here byforne ben departed *and* vniointed from hys welle *and* faylen of hys bygynnyng. þat is to seien god.

4604

It men believe that hope and prayer have no power because of the necessity of future events, by what other way can we be united, and hold fast to the sovereign Lord of all things?

4599

Wherefore mankind must be discovered and disunited from the source of its existence, and shrink from its beginning.

QUE NAM DISCORS

What discordable cause haþ to-rent *and* vniointed þe byndyng or þe alliaunce of þinges. þat is to seyne þe coniunccioun of god *and* of man. ¶ whiche god haþ establissed so grete bataile bitwixen þise two soþfast or verray þinges. þat is to sein bytwixen þe purueaunce of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þouzt of man confounded *and* ouerþrowen by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokyng. þat is to seyn by þe vigour of hys insyzt while þe soule is in þe body knowen þe þinne subtil knythynges of þinges. ¶ But wherfore eschaufþ it so by so grete loue to fynden þilke note[s] of soþey-couered. (*glosa*) þat is to sein wherfore eschaufþ þe þouzt of man by so grete desir to knowen þilke notificaciouns þat ben yhidd vndir þe couertours of soþe. woot it ouzt þilke þinges

[The 3^{de}. Metur.] Say what discordant cause looses the bonds of things?

4607

What power doth make these two great truths *i. e.* Providence and Free-will, contend, which when separate are plain and clear, but united appear dark and perplexed?

4613

The mind of man enumbered by the earthly body, can never, with her cloudy sight, discover the subtle and close bonds of things.

4617

But why does man burn with ardour to learn the hidden notes of truth?

Why gropes he for he knows not what?

None seek to know what is known.

4595 *þilk*—thilke
4596 *emprenten*—impetrent
4597 [*nat*]*—*from C.
[*hope*]*—*from C.
4601 *whiche*—which
4602 *byforne*—by-forn
4605 *haþ*—MS. haþe
4606 *seyne*—seyn
4617 *whiche*—which

4608 *haþ*—MS. haþe
grete—gret
soþfast—soothfast
4610 *wille*—wil
4612 *discorde*—discord
[*tho*]*—*from C.
4613 *cleuen*—clyuen
4615 *dirk[ed]*—derkyd
4616 *while*—whil

4617 *knownen*—knowe
4619-21 *grete*—gret
note[s]—notes
4619 *soþe*—soth
4621 *yhidd*—MS. yhidde, C.
Ihyd
4622 *soþe*—sooth
þinges—thing

If he knows
them not, what
does he so blindly
seek?

Who wishes for
things he hath
never known?
Or if he seek,
where shall he
find them?
Or if he find, how
shall he be sure
that he has found
what he sought
for? The pure
soul that sees the
divine thought,
knows all the
secret chains of
things.

Yet, though now
hidden in its
fleshy members,
it hath some re-
membrance of its
pure state—it re-
tains the sums of
things, but has
lost their par-
ticulars. He who
seeks truth is not
in either circum-
stance *i.e.* seek-
ing for what he
knows or knows
not, he knoweth
not all things,
nor hath he
wholly forgotten
all.

But he ponders
on what he
knows, that he
may add those
things that he
hath forgotten to
those that he
retains.

þat it anguissous desireþ to knowe. as who seiþ nay.
¶ For no man ne trauaileþ forto witen þinges þat he woot.

4625 *and* þerfore þe texte seiþ þus. ¶ [*Glosa*] Si enim anima
ignorat istas subtiles connexiones. responde. vnde est
quod desiderat scire eum nil ignotum possit desiderare.

¶ But who traua[i]leþ to wyten þinges y-knowe. and yif
þat he ne knoweþ hem nat. what sekiþ þilke blynde
þouzt. what is he þat desireþ any þinge of whiche he
woot ryzt nat. as who seiþ who so desiriþ any þing
nedis som what he knoweþ of it. or ellys he ne coupe

4633 nat desire it. or who may folwen þinges þat ne ben nat
ywist ¶ and þou3 [þat] he seke þo þinges where shal
he fynden hem. what wyzt þat is al vnknowynge *and*
ignoraunt may knowe þe forme þat is yfounde. ¶ But
whan þe soule byholdeþ *and* seeþ þe heye þouzt. þat is
to seyn god. þan knoweþ it to-gidre þe somme *and* þe
singularites. þat is to seyn þe principles *and* eueryche
by hym self. ¶ But now while þe soule is hidd in þe
cloude *and* in þe derknesse of þe membris of þe body.
it ne hap nat al forzeten it selfe. but it wiþholdeþ þe

4643 somme of þinges *and* lesiþ þe singularites. þan who so
þat sekeþ soþenesse. he nis in neiþer nouþir habit. for
he not nat alle ne he ne hap nat alle for-zeten. ¶ But
zitte hym remembriþ þe somme of þinges þat he wiþ-
holdeþ *and* axeþ conseil *and* tretip depelyche þinges
ysein byforne. [*Glosa*] þat is to sein þe grete somme in
hys mynde. [*textus*] so þat he mowe adden þe parties
þat he hap forzeten. to þilke þat he hap wiþholden.

4625 [*Glosa*]-from C.
4630 þinge-thing
whiche-which
4631 woot-not
nat-nawht
4632 coupe-kowde
4634 [þat]-from C.
where-where

4635 what-MS. þat, C. what
vnknowynge-vnkunynge
4639 eueryche-euerych
4640 while-whil
þe-MS. þe þe
hidd-MS. hidde, C. hidde
4641 derknesse-derkenesse
4642 hap-MS. haþe

selfe-self
4644 nouþir habit — nother
habite
4645 alle (both)-al
hap-MS. haþe
4648 [*Glosa*]-from C.
4649 [*textus*]-from C.
4650 hap (both)-MS. haþe

TAMEN ILLA UETUS INQUIT HEC EST.

Hanne seide she. þis is *quod* she þe olde questioun of þe purueaunce of god. and marcus tulius whan he deuided[e] þe deuinaciouns. þat is to sein in hys booke þat he wroot of deuinaciouns. he moeued[e] gretly þis questioun. and þou þi self hast souzt it mochel and outerly and long[e]. but 3it ne hap it nat ben determined ne yspedd fermely and diligently of any of yow. ¶ And þe cause of þis derkenesse and [of this] difficulte is for þat þe moeuyng of þe resoun of mankynde ne may nat moeuen to. þat is to sein applien or ioynen to þe simplicite of þe denyne prescience. ¶ þe whiche symplicite of þe denyne prescience 3if þat men [myhten] thinken it in any manere / þat is to seyn / þat yif men] myzte þinken and comprehend þe þinges as god seep hem. þan ne sholde þer dwellen outerly no doute. þe whiche resoun and cause of difficulte I shal assaie at þe laste to shewen and to speden. ¶ whan I haue *firste [yspendyd / and] answered to þo resouns by whiche þou art ymoewed. ¶ For I axe whi þou wenest þat þilk[e] resouns of hem þat assoilen þis questioun ne ben nat spedeful ynou3 ne sufficient þe whiche solucioun or þe whiche resoun for þat it demip þat þe prescience nis nat cause of necessite to þinges to comen. þan ne wenep it nat þat fredom of wille be distourbed or ylett by prescience. for ne drawest þou nat argumentes from ellys where of þe necessite of þinges to comen. As who seip any oþer wey þan þus. but þat þilke þinge[s] þat þe prescience woot byforn [ne] mowen nat vnbitide. þat is to seyn þat þei moten bitide. ¶ But þan yif þat prescience ne putteþ no necessite to þinges to comen. as þou þi self

[The 4th prose.]
P. This is the old objection against Providence, so ably handled by Cicero in his *Book of Divination*; and you yourself have anxiously dis-
4655

cussed it. But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for if it were possible to comprehend this, every difficulty would at once disappear. I shall, therefore, try to explain and solve this difficult
4665

question. I ask, then, why you do not approve the [* fol. 36 b.] reasoning of such as think—that Prescience does not obstruct the liberty of the will, because it is not the necessitating cause of future events? Do you draw an argument of the necessity of future events, from any other topic than this,—that those things which are foreknown must
4675

of necessity happen? If divine prescience imposes no necessity upon future things, must not the issue of things be voluntary, and man's will free and unconstrained?

4653 *deuided[e]*—denynede*booke*—book4654 *moewed[e]*—moenede4655 *souzt*—I-sowht4656 *long[e]*—longe4657 *hap*—MS. hape4657 *yspedd*—MS. yspedde,

C. Isped

fermely—MS. feruently,

C. fermely

4658 *derkenesse*—dirkenesse[*of this*]—from C.4662-3 [*myhten* — *men*] — from C.4663 *myzte*—myhten4667 *firste*—fyrst4668 [*yspendyd and*]—from

C.

4668 *þo*—the*whiche*—which4669 *art*—MS. arte*þilk[e]*—þilke4671 *spedeful*—spedful4672 *whiche*—which4674 *wille*—wyl4677 *þinge[s]*—thinges

For argument sake let us suppose there is no prescience, would, then, the events which proceed from free-will alone be under the power of necessity?

B. No.

P. Let us, then, admit Prescience, but that it imposes no necessity on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen, and hence it follows that, although there

4695

were no prescience, future events would still be an inevitable necessity. For the sign of a thing is not really the thing itself, but only points out what the individual is. Wherefore, it must be first proved that everything happens by necessity before we can conclude that prescience is a sign of that necessity. For if there be no necessity, prescience cannot be the sign of that which has no existence. The assertion that nothing happens but by necessity, must be proved by arguments drawn from causes connected and agreeing with this necessity, and not from signs or foreign causes.

hast confessed it *and* byknownen a litel her byforne. ¶ what cause [or what] is it. as who seip þere may no cause be. by whiche þat þe endes (exitus) uoluntarie of þinges myȝten be constreyned to certeyne bitydyng. ¶ For by grace of possessioun. so þat þou mowe þe better vnderstonde þis þat folweþ. ¶ I pose (impossibile) þat þer ne be no prescience. þan axe I quod she in as moche as appertenip to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. *Boicins.* nay quod I. þan aȝeinward quod she. I suppose þat þere be prescience. but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self freedom of wille shal dwellen al hool *and* absolut *and* vnbounden. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidyng to þinges to comen. ¶ Al gates ȝitte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þouȝ þe prescience ne hadde neuer yben. ȝit algate or at þe lest[e] wey. it is certeyne þing þat þe endys *and* þe bitydynges of þinges to comen sholde ben necessarie. ¶ For euery sygne sheweþ *and* signifieþ oonly what þe þing is. ¶ but it ne makip nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidip [þat it ne bytydith] by necessite. so þat it may apere þat þe prescience is signe of þis necessite. ¶ or ellys yif þere nere no necessite. certys þilke prescience ne myȝt[e] nat ben signe of þinge þat nis nat. ¶ But certys it is nowe certeyne þat þe preue of þis sustenip by stedfast resoun ne shal nat ben ladd ne proued by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable *and* necessarie. ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat

4683 *whiche*—which
4685 *better*—betere
4688 *moche*—mochel
4689 *frewille*—free wyl
4691 *þat ne*—þat is ne
4692 *þat*—MS. þan
þilk self—thilke selue

4693 *wille*—wil
4699 *lest[e]*—leeste
4700 *sholde*—sholden
4703 *whiche*—which
firste—fyrst
4704 [þat — bytydith] —
from C.

4707 *myȝt[e]*—myhte
þinge—thing
4708 *nowe*—now
4709 *sustenip*—ysustenyd
stedfast—stydefast
ladd—MS. ladde, C. lad

þat þen ypurueyed to comen. but certys ryȝt as we
trowen þat þo þinges whiche þat þe *parueance* woot by-
forn to comen. ne ben nat to bitiden. but [þat] ne sholde
we nat demen. but raþer al þouȝ [þat] þei schal bitiden.
ȝit ne haue þei no necessite of hire kynde to bitiden.
and þis maist þou lyȝtly aperceyuen by þis þat I shal
seyn. but we seen many þinges whan þei ben don by-
forn oure eyen ryȝt as men seen þe karter werken in þe
tournyng *and* in attempryng or in adressyng of hys
kartes or chariottes. ¶ *and* by þis manere as who seiþ
mayst þou vnderstonde of alle manere opir werkemen.
¶ Is þere þanne any necessite as who seiþ in oure lok-
yng [þat] constreineþ or compelliþ any of þilke þinges
to ben don so. b. nay *quod* I. ¶ For in ydel *and* in
veyne were alle þe effect of crafte yif þat alle þinges
weren moeued by constreynyng. þat is to seyn by con-
streynyng of oure eyen or of oure syȝt. *P.* þise þingus
þan *quod* she þat whan men don hem ne han non
necessite þat men don hem. eke þo same þinges first or
þei be don. þei ben to comen wiþ out necessite. for whi
þer ben somme þinges to bytide of whiche þe endys
and þe bitidynges of hem ben absolut **and* quit of alle
necessite. for certys I ne trowe nat þat any man wolde seyn
þis. þat þo þinges þat men don now þat þei ne weren
to bitiden. first or þei were ydon ¶ *and* þilk same
þinges al þouȝ þat men hadden ywyst hem by-forn.
ȝitte þei han fre bitidynges. for ryȝt as science of
þinges present ne bryngeþ in no necessite to þinges
[þat men doon // Ryht so the prescience of thinges to
comen ne bryngeth in no necessite to thinges] to bytiden
but þou mayst seyn þat of þilke same it is ydouted. as
wheþer þat of þilke þinges þat ne han non endes *and*

We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of like nature.

Now, is there any necessity which compels these things to be done? *B.* No. For if all things were moved by compulsion—the efforts of art would be vain and fruitless.

P. The things, then, which are done are under no necessity that they should be done; then first before they were done, they were under no necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity.

These things therefore, although fore-known, have free events: for as the knowledge

4731

of present things imposes no necessity upon things which are now done, so

[* fol. 37.] neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain prescience of things, of which the event is not necessitate: for here there seems to be an evident contradiction. If things are fore-known, you may contend they must necessarily happen; and if their event is not necessary,

4714 *whiche*—which

4715 [þat]—from C.

sholde—sholden

4716 *demen*—MS. denyen

[þat]—from C.

4717 *necessite*—MS. necessi-

4721 *hys*—hise

4725 [þat]—from C.

4727 *reyne*—veyn

alle—al

crafte—craft [the

4729 *þise*—MS. þise þise, C.

4732 *wiþ out*—with-owte

4733 *bytide*—bytyden

4733 *whiche*—which

4737 *were*—weeren [I-doon

ydon — MS. ydone, C.

þilk—thilke

4741-2 [þat — *thinges*] —

from C.

4744 *endes*—issues

they cannot be foreseen, because true knowledge can comprehend nothing but what is absolutely certain. And if things uncertain in their events are foreseen as certain, this knowledge is nothing more than a false opinion. For it is very remote from true knowledge to judge of things otherwise than they really are. The cause of this error is that men imagine that their knowledge is wholly derived from the nature of the things known, whereas it is quite the reverse. Things are not known from their inherent properties, but by the faculties of the observer.

4761

The roundness of a body affects the sight in one way, and the touch in another. The eye, from afar, darts its rays upon the object, and by beholding it comprehends its form. But the object is not distinguished by the touch unless the hand comes in contact with it and feels it all round. Man himself is surveyed in divers ways—by the senses, by the imagination, by reason, and by the intelligence (of the Deity). The senses take note of his material figure—the imagination considers the form alone, exclusive of the matter.

bytydlynges necessaryes yif þer-of may ben any pre-science ¶ For certys þei seme to discorde. for þou wenest þat yif þat þinges ben yseyn byforn þat necessite folweþ hem. and yif (*et putas*) necessite faileþ hem þei ne myȝten nat ben wist byforn. *and* þat no þinge ne may ben comprehendid by science but certeyne. *and* yif þo þinges þat ne han no certeyne bytydlynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppinioun nat soþefastnesse of science [*and þou weenyst þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self*]. and þe cause of þis errour is. þat of alle þe þinges þat euery wyȝt haþ yknowe. þei wenen þat þo þinges ben y-knowe al oonly by þe strengþe *and* by þe nature of þe þinges þat ben ywyst or yknowe. *and* it is al þe contrarie. for alle þat enere is yknowe. it is raper comprehendid *and* yknowen nat after his strengeþ *and* hys nature. but after þe faculte þat is to seyn þe power *and* [the] nature of hem þat knowen. *and* for þat þis shal mowe shewen by a short ensample þe same roundenes of a body .O. oþer weyes þe syȝt of þe eye knoweþ it. *and* oþer weyes þe touching. þe lokinge by castynge of his bemes waiteþ *and* seeþ fro afer alle þe body to-gider wiþ oute mouynge of it self. but þe touchinge cliniþ *and* conioigneþ to þe rounde body (*orbi*) *and* moueþ abouten þe environynge. *and* comprehendip by parties þe roundenesse. ¶ *and* þe man hym self oþer weies wyt byholdip hym. *and* oþerweyes ymaginacioun *and* oþer weyes resoun. *and* oþer weyes intelligence. ¶ For þe wit comprehendip fro wiþ outen furþe þe figure of þe body of þe man. þat is establissed in þe matere subiect. But þe ymaginacioun [comprehendith only the figure with owte the matere /

4746 *seme*—semyn
discorde—discorden
 4749 *þat*—yif
 4753-5 [*and* — *self*] — from C.
 4757 *haþ*—MS. haþe
 4760 *alle*—al

4763 *mowe*—mowen
 4764 *roundenes* — Rownd-
 nesse
 4765 *syȝt*—sihte
 4767 *alle*—al
 4769 *abouten*—abowte
 4770 *roundenesse* — Rownd-

nesse
 4774 *fro wiþ outen furþe*—
 with owte forth
 4776-7 [*comprehendith* —
 ymaginacioun]*—*from C.

Resoun surmounteth ymaginacioun] *and* comprehendeth by an vniuersel lokynge þe *commune* spece (*speciem*) þat is in þe singuler peeces. ¶ But þe eye of intelligence is heyzer for it *sourmounteth* þe *enviourynge* of þe vniuersite *and* lookeþ ouer þat by pure subtilite of þouȝt. þilk same symple forme of man þat is *perdurably* in þe *deuyne* þouȝt. in whiche þis anȝt[e] gretely to ben considered þat þe heyest strengþe to *comprehenden* þinges embraceþ *and* conteyneth þe lower[e] strengþe [but the lower strengthe ne arysith nat in no manere to heyere strengthe]. for wit ne may no þinge *comprehende* oute of matere. ne þe ymagynacioun ne lokeþ nat þe vniuerseles speces. ne resoun ne takeþ nat þe symple forme. so as intelligence takeþ it. but þe intelligence þat lokeþ al abouen whan it haþ *comprehendid* þe forme it knoweþ *and* demeth alle þe þinges þat ben vndir þat forme. but she knoweþ hem vndir þilke manere in þe whiche it *comprehendith* þilke same symple forme þat ne may neuer be knowen to non of þat oþer. þat is to seyn to non of þo þre forseide strengþes of þe soule. for it knoweþ þe vniuersite of resoun *and* þe figure of þe ymaginacioun. *and* þe sensible material conseyued. *and* þou wenest þat it be diuerse fro þe hoolnesse of science. þat any man sholde deme a þing to ben oþerweyes þan it is it self *and* þe cause of þis errour etc'. *et supra*. by wit. ne it ne vseþ nat nor of resoun ne of ymaginacioun ne of wit wiþ oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouȝt formely wiþ oute *discours* or *collacioun*. ¶ Certys resoun whan it lokeþ any þing vniuersel it ne vseþ nat of ymaginacioun nor of wit *and* algates ȝit [it] *comprendith* þe þinges ymaginable *and* sensible. for resoun is she þat *diffiniseth þe vniuersel

Reason transcends the imaginations, and examining existences in general discovers the particular species, but the eye of Intelligence soars still higher; for, going beyond the bounds of what is general, it surveys the *simple forms* themselves, by its own pure and subtle thought: in which this is chiefly to be considered, that the higher power of perception embraces the lower; but the inferior cannot attain to the energy of the superior: for the senses cannot go beyond the perception of matter; the imagination cannot comprehend existences in general, nor can the reason conceive the simple form. But the Intelligence looking down (as from

4794

above) and having conceived the form, discerns all things that are below it, and comprehends what does not fall within the reach of the other faculties of the mind. Without the aid of those faculties Intelligence comprehends things *formally* (i. e. by beholding their simple forms) by one effort of mind. Reason, without the aid of Imagination and Sense, in considering things in general, comprehends all imaginable and sensible things. For instance, reason defines her general conceptions thus:—

[* fol. 37 b.]

4777 *comprehendeth* — MS. comprehendynge
4778 *an*—omitted
4780 *heyzer*—heyere
4783 *whiche*—which
anȝt[e]—owhte
4784 *heyest*—heyiste

4785 *lower[e]*—lowere
4785-7 [*but* — *strengthe*]—
from C.
4787 *wit*—witte
oute—owt
4791 *haþ*—MS. haþe
1793 *whiche*—which

4795-6 *non*—none
4796 *strengþes*—thinges
4798-4801 *and þou*—*et supra*—omitted
4805 *collacioun*—MS. callacioun, C. collacioun
4806 *wit*—witte

Man is a rational two-footed animal, which, though it be a general idea, yet every one knows that man thus defined is perceived both by the imagination and the senses, notwithstanding that in this instance reason does not make use of imagination or the senses, but of her own rational conception. The imagination also, although it derives its power of seeing and forming figures from the senses, yet in the absence and without the use of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that

4824

men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

[The .v. the Metur.] Nor is it unreasonable that it should be so—for since every judgment is the act of the person judging; every one must needs do his own work by the help of his own faculties, and not by the aid of foreign power. Fallacious and obscure was the lore of the Stoics, who taught that images of things obvious to the senses were imprinted on the mind by external objects; and that the soul is at first like a mirror or a clean parchment, free from figures and letters.

of hir conseite ryȝt þus. ¶ Man is a resonable t[w]o-footid beest. and how so þat þis knowynge [is] vniuersel. ȝit nys þer no wyȝt þat ne woot wel. þat a man is [a thing] ymaginable *and* sensible ¶ and þis same considereþ wel reson. but þat nis nat by ymaginacioun. nor by witte. but it lokip it by [a] resonable concepcioun. ¶ Also ymaginacioun al be it so. þat it takeþ of wit þe bygynyngus to seen *and* to formen þe figures. algates al þouȝ þat wit ne ware not present. ȝit it enviromip *and* comprehendip alle þinges sensible. nat by reson sensible of demynge. but by reson ymaginatif. ¶ sest þou nat þan þat alle þe þinges in knowynge vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknowen. ne þat nis no wronge. for so as euery iugement is þe dede or þe doynge of hym þat demeþ. It byhouep þat euery wyȝt performe þe werke *and* hys entencioun nat of forein power: but of hys propre power.

QUONDAM PORTICUS ATTULIT.

þE porche þat is to sein a gate of þe toune of athenis þer as philosophres hadde hir congregacioun to dispoiten. *and* þilke porche brouȝt[e] somtyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyȝtenstoiciens. þat wenden þat ymages [*and*] sensibilites þat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible þinges weren inprentid in to soules fro bodies wip oute forþe. ¶ As who seiþ þat þilke stoiciens wenden þat þe soule hadde ben naked of it self. as a mirour or a clene parchemyn. so þat alle figures mosten [fyrst] comen fro þinges fro wip oute in to soules. *and* ben inprentid in to soules. *Textus.* Ryȝt as we ben wont some tyme by a swift poyntel to ficchen *lettres* emprentid in þe smopnesse or in þe plainesse of

4-10 [is]—from C.

4-13 witte—wit

4-21 don—MS. done, C. doon

the—from C

4-22 yknowen—I knowe

4-22 no wronge—nat wrong

4-24 werke—werk

4-25 forein—foreyne

4-27 hadde—hadden

dispoiten—desputen

4-28 brouȝt[e]—browhite

4-30 [*and*]*—from C.*

4-37 inprentid—aprentyd

4-38 some tyme—somytyme

swift—swyfte

þe table of wex. or in parchemyn þat ne haþ no figure
[ne] note in it. *Glosa.* But now arguiþ boece azeins þat
oppinioun and seiþ þus. but yif þe þrinyng soule ne
vnplitiþ no þing. þat is to sein ne doþ no þing by hys
propre moeuynge. but suffriþ and lieþ subgit to þe
figures and to þe notes of bodyes wiþ oute forþe. and
zeldeþ ymages ydel and veyne in þe manere of a
mirour. whennes þriueþ þan or whennes comeþ þan
þilke knowyng in oure soule. þat discerniþ and by-
holdeþ alle þinges. and whennes is þilke strengþe þat
byholdeþ þe syngulere þinges. or whennes is þe strengþe
þat dyuydeþ þinges yknowe. and þilke strengþe þat
gadereþ to-gidre þe þinges deuided. and þe strengþe þat
cheseþ hys entrechaunged wey. for som tyme it heueþ
vp þe heued. þat is to sein þat it heueþ vp þe enten-
cioun to ryȝt heye þinges. and som tyme it discendiþ in
to ryȝt lowe þinges. and whan it retourniþ in to hym
self. it repreuiþ and destroieþ þe false þinges by þe
trewe þinges. ¶ Certys þis strengþe is cause more
efficient and mochel more myȝty to seen and to knowe
þinges. þan þilke cause þat suffriþ and resceyueþ þe
notes and þe figures inpressed in manere of matere al-
gates þe passioun þat is to seyn þe suffraunce or þe wit
in þe quik[e] body goþ byforne excitynge and moeu-
yng þe strengþes of þe þouȝte. ryȝt so as whan þat
clerenesse smyteþ þe eyen and moeuiþ hem to seen. or
ryȝt so as voys or soune hurtliþ to þe eres and com-
moeuiþ hem to herkne. þan is þe strengþe of þe þouȝt
ymoeuid and excitid and clepeþ furþe þe semblable
moeuyngeþ þe speces þat it halt wiþ inne it self. and
addiþ þo speces to þe notes and to þe þinges wiþ out
forþe. and medeleþ þe ymages of þinges wiþ out forþe
to þe forme[s] yhid wiþ inne hym self.

But if the mind is
passive in receiv-
ing the impres-
sions of outward
objects, whence
proceeds the
knowledge by
which the mind
comprehends all
things?

4845

Whence its force
to conceive indi-
vidual existences,
to separate those
things when
known, to unite
divided things,
and to choose and
change its path,
soaring to the
highest and de-
scending to the
lowest things—
and returning to
itself, to confute
false things by
the true?

4854

This cause is
more efficacious
and powerful to
see and to know
things, than that
cause which re-
ceives the char-
acters impressed
like servile
matter.

4860

Yet the sense in
the living body
excites and moves
the mental
powers; as when
the light striking
the eyes causes
them to see, or as
the voice rushing
into the ear ex-
cites hearing.

4866

Then is the force
of thought ex-
cited; it calls
forth the images
within itself, and
adds to them the
outward forms,
blending external
images with the
counterparts con-
cealed within.

4872

4840 *hap*—MS. hape
4843 *vnplitiþ*—vnpleyteth
doþ—MS. doþe
4845 *þe*—tho
4863 *quik[e]*—qwyke

4863 *goþ*—MS. goþe
4864 *þouȝte*—thoght
4865 *clerenesse*—cleernesse
4866 *soune*—sown
4868 *furþe*—forth

4870 *out*—owte
4871 *out forþe*—owte forth
4872 *forme[s]*—formes
yhid—I-midde

QUOD SI IN CORPORIBUS SENCIENTIS.

[* fol. 38.]

*QUESTIO.

[The 5th prose.]

Although there are in objects certain qualities which strike externally upon the senses, and put their instruments in motion; although the passive impression upon the body precedes the action of the mind, and although the former rouses the latter to action, yet if in the perception of bodily things, the soul is not by the impression of external things made to know these things, but by its own power judgeth of these bodily impres-

sions, how much more shall those pure spiritual beings (as God or angels) discern things by an act of their understanding alone, without the aid of impressions from external objects? For this reason, then, there are several sorts of knowing distributed among various beings. For sense (or sensation) destitute of all other knowledge is allotted to those creatures that have no motion, as shell-fish. But imagination is given to such brutes capable of motion, and having in some degree the power of desiring or refusing. Reason, however, is the attribute of man alone, as Intelligence is that of God.

But what [yif] þat in bodies to þen feelid þat is to sein in þe takyng of knoweleching of bodyly þinges. and al be it so þat þe qualites of bodies þat ben obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passioun of þe body þat is to seyn þe witte [or the] suffraunce [goth to-form the strengthe of the workyng corage / the which passioun or suffraunce] clepiþ furþe þe dede of þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þat resten wiþ in forþe. and yif þat in sensible bodies as I haue seid oure corage nis nat ytauzt or enprentid by passioun to knowe þise þinges.

4885

but demip *and* knoweþ of hys owen strengþe þe passioun or suffraunce subiect to þe body. Moche more þan þoo þinges þat ben absolut *and* quit fram alle talentz or afflecciouns of bodies. as god or hys aungels ne folwen nat in discernyng þinges obiect from wiþ oute forþe. but þei accomplissen *and* speden þe dede of hir þouzt by þis resoun. ¶ þan þere comen many manere knowynges to dyuerse *and* differyng substaunces. for þe wit of þe body þe whiche witte is naked *and* despoyled of alle oþer knowynges. þilke witte comeþ to bestes þat ne mowen nat moeuen hem self here ne þere. as oystres *and* muscles *and* oþer swiche shelle fysshe of þe see. þat cliuen *and* ben norissed to roches. but þe ymaginacioun comeþ to remuable bestes þat semen to han talent to fleen or to desiren any þinge. but resoun is al only to þe lynage of mankynde ryzt as intelligence is oonly þe deuyne nature. of whiche it folweþ þat þilke knowyng

4902

is more worþe þan [th]is[e] oþer. syn it knoweþ by hys

4873 [yif]—from C.

4878 [or the]—from C.

suffraunce — MS. suffi-
saunce, C. suffraunce4879-80 [goth—suffraunce]
—from C.

4883 seid—MS. seide, C. seyð

4887 quit—quite

4888 hys—hise

4889 discernyng—MS. dis-
cryuyng, C. discernyng
from—fro

4893-94 witte—wit

4895 mowen—mowe

here ne þere—her *and* ther

4901 whiche—which

4902 [th]is[e] oþer — thise
oother

propre nature nat only hys subiect. as who seiþ it ne knoweþ nat al oonly þat apperteiniþ proprely to hys knowynge. but it knoweþ þe subgit; of alle oþer knowynges. but how shal it þan be yif þat wit *and* ymaginacioun stryuen azeins resonyng *and* sein þat of þilke vniuersel þinges. þat resoun wenep to seen þat it nis ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat is sensible or ymaginable it ne may nat ben vniuersel. þan is eiper þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subiect to wit *and* to ymaginacioun. þan is þe concepcioun of resoun veyn *and* fals whiche þat lookeþ *and* comprehendip. þat þat is sensible *and* synguler as uniuersale. and 3if þat resoun wolde answeren azein to þise two þat is to sein to wit *and* to ymaginacioun. *and* sein þat soþely she hir self. þat is to seyn þat resoun lokeþ *and* comprehendip by resoun of vniuersalite. boþe þat þat is sensible *and* þat þat is ymaginable. *and* þat þilke two þat is to seyn wit *and* ymaginacioun ne mowen nat strecchen ne enhaunsen hem self to knowynge of vniuersalite for þat þe knowyng of hem ne may exceden nor sourmounten þe bodyly figure[s]. ¶ Certys of þe knowyng of þinges men auzten raþer 3eue credence to þe more stedfast *and* to þe more perfit iugement. In þis manere stryuyng þan we þat han strengþe of resonyng *and* of ymaginyng *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [and] we sholde raþer preise þe cause of resoun. as who seiþ þan þe cause of wit or ymaginacioun. semblable þinge is it þat þe resoun of mankynde ne wenep nat þat þe deuyne intelligence byholdeþ or knoweþ þinges to comen. but ryzt as þe resoun of mankynde knoweþ hem. for þou arguist *and* seist þus. þat

Hence His [i. e. God's] knowledge exceeds all other, comprehending both what belongs to His own nature, and what is comprehended by all inferior creatures. But how shall it be then, if sense and imagination oppose reason, affirming that the general idea of things, which reason thinks it so perfectly sees, is nothing? For what falls under the cognisance of the senses and imagination cannot be general. But if reason should answer to this—that in her idea of what is general she comprehends whatever is sensible and imaginable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-

4921
ledge is confined to material figures; and therefore in all real knowledge of things we must give the greatest credit to that faculty which has a more steadfast and perfect judgment of things. In a controversy of this kind ought not we, who possess faculties of reason, &c., to side with reason and espouse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue:—

4907 *azeins*—ayein
4908 *vniuersel*—vniuersels
4911 [*soth*]*—*from C.
4914 *fals whiche*—false which

4917 *wit*—witte
4918 *soþely*—soothly
4923 *knowynge*—knowy
4926 *3eue*—yeuen

4926 *stedfast*—stidefast
4930 [*and*]*—*from C.
4931 *or*—*and* of

What things are not necessitated cannot be fore-known; therefore there is no prescience of these things, for, if there were, everything would be fixed by an absolute necessity. If it were possible to enjoy the intelligence of

[* fol. 38 b.]
the Deity, we should then deem it right that

4944

sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 5th Metur.]
Various are the shapes of created beings. Some creep along the ground and trace the dust in furrows as they go; others with nimble wings float through the air; some with their feet impress the ground, or tread lightly o'er the meads, or seek the shady grove.

yif it ne seme nat to men þat somme þinges han certeyne *and* necessarie bytydynges. þei ne mowen nat ben wist byforn certeynely to bytiden. þan nis [ther] no pre-science of þilke þinges. *and* yif we trowen þat pre-science ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we myzten han þe iugement of þe deuyne þouzt as we *ben parsoners of resoun. ryzt so as we han demed. it byhoueþ þat ymaginacioun *and* wit ben byneþe resoun. ryzt so wolde we demen þat it were ryztful þing þat mans resoun auzt[e] to summitten it self *and* to ben byneþe þe deuyne þouzt. for whiche þat yif we mowen. as who seip. þat yif þat we mowen I conseil[e] þat we enhanse vs in to þe heyzt of þilke souereyne intelligence. for þere shal resoun wel seen þat þat it ne may nat by-holden in it self. *and* certys þat is þis in what manere þe prescience of god seep alle þinges certains *and* difinissed al þouþ þei ne han no certein issues or by-tydynges. ne þis is non oppinioun but it is raper þe simplicité of þe souereyn science þat nis nat enclosed nor yshet wipinneno boundes.

QUAM VARIIS FIGURIS.

ÞE bestes passen by þe erþes by ful dyuerse figures for somme of hem han hir bodies strauzt *and* crepen in þe dust *and* drawn after hem a trais or a forge contynued. þat is to sein as addres or snakes. *and* oþer bestes by [the] wandryng lyztnesse of hir wenges beten þe wyndes *and* ouer-swymmen þe spaces of þe longe eyer by moist fle[y]nge. *and* oþer bestes gladen hem to diggen her traas or her stappes in þe erþe wip hir goynge or wip her feet. or to gone eyþe[r]

4965 by þe grene feldes or [elles] to walken vnder þe wodes.

4938 [ther]—from C.
4939 trowen—trowe
4942 parsoners—parsoneres
4945 mans—mannes
4946 auzt[e]—owte
4947 whiche—which
4948 þat yif—yif þat

4949 heyzt—hehte
þere—ther
4952 þouzt—MS. þouzt
4955 no—none
4957 somme—som
4959 forge contynued —
forw hkontynued

4959 addres—nadriss
4960 [the]—from C.
4963 hem—hem self
stappes—steppis
4964 or to gone—*and* to gon
eyþe[r]—eyther
4965 [elles]—from C.

and al be it so þat þou seest þat þei alle discorden by
dyuerse formes. algate hire [faces] enclini[n]g heuieþ hire
dulle wittes. Onlyche þe lynage of man heueþ heyest hys
heyze heued *and* stondeþ lyzt wiþ hys vpryzt body *and*
byholdeþ þe erþe vndir hym. [and] but-ȝif þou erþely man
wexest yuel oute of þi witte. þis figure amonesteþ þe þat
axest þe heuene wiþ þi ryzt[e] visage. *and* hast areised
þi forhede to beren vp on heye þi corage so þat þi þouȝt
ne be nat yheuied ne put lowe vndir foot. sen þat þi
body is so heye areised.

4975

PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

ÞErfore þan as I haue shewed a litel her byforne þat
al þinge þat is ywist nis nat knowen by hys nature
propre. but by þe nature of hem þat comprhendē it.
¶ Lat vs loke now in as moche as it is leueful to vs. as
who seiþ lat vs loken now as we mowen whiche þat þe
estat is of þe deuyne substaunce so þat we mowen [ek]
known what his science is. þe comune iugement of alle
creatures resonables þan is þis þat god is eterne. lat vs
considere þan what is eternite. For certys þat shal
shewen vs to-gidre þe deuyne nature *and* þe deuyne
science ¶ Eternite þan is perfit possessioun *and* al
togidre of lijf interminable *and* þat sheweþ more clerely
by þe comparisoun or collacioun of temporel þinges. for
al þing þat lyueþ in tyme it is present *and* procediþ fro
preteritȝ in to futures. þat is to sein. fro tyme passed
in to tyme comynge. ne þer nis no þing establissed in
tyme þat may enbracen to-gidre al þe space of hys lijf.
for certys ȝit ne haþ it nat taken þe tyme of þe morwe.
and it haþ lost þat of ȝister-day. and certys in þe lijf

Though we see
an endless
variety of forms,
yet all are prone;
to the earth they
bend their looks,
increasing the
heaviness of their
dull sense. Man
alone doth raise
aloft his noble
head; light and
erect he spurns
the earth. Thou
art admonished
by this figure
then, unless by
sense deceived,
that whilst taught
by thy lofty mien
to look above,
thou shouldst ele-
vate thy mind
lest it sink below
its proper level.

[The 6th prose *and*
the laste.]

Since everything
which is known is
not, as I have
shown, perceived
by its own in-
herent properties,
but by the facul-
ties of those com-
prehending them,
let us now ex-
amine the
disposition of the
Divine nature.
All rational crea-
tures agree in
affirming that
God is eternal.
And eternity is
a full, total, and
perfect possession
of a life which
shall never end.
This will appear
more clearly from
a comparison with
temporal things.
Temporal exist-
ence proceeds
from the past to
the present, and
thence to the
future. And there
is nothing under
the law of time,
which can at once
comprehend the
whole space of its
existence. Hav-
ing lost *yesterday*
it does not as yet
enjoy *to-morrow*;
and as for *to-day*
it consists only in
the present tran-
sitory moment.

4967 [faces]—from C.
algate—algates
enclini[n]g—enclynynd
4968 Onlyche—Only
heyest—heyeste
4970 erþe—erthes
4971 oute—owt
witte—wit

4972 ryzt[e]—ryhte
hast—MS. haþe, C. hast
4973 forhede—foreheuyd
on heye—a heygh
4974 foot sen—foote syn
4977 al þinge—alle thinges
4979 moche—mocheþ
4980 loken—loke

4980 whiche—which
4981 [ek]—from C.
4987 clerely—cleerly
4989 al—alle
4993-4 haþ—MS. haþe
4993 þe (2)—to
4994 þat—the tyme

Whatever, therefore, is subjected to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend

[* fol. 39.]

to an infinity of time, yet it cannot rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that

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Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing to be conducted through a life of infinite duration, which was Plato's opinion of the world, and another thing to comprehend at once the whole extent of this duration as present which, it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God is prior to and more ancient than his creatures by the space of

of þis day 3e ne lychen no more but ryzt as in þi moeue-
able *and* transitorie moment. þan þilke þinge þat suffriþ
temporel condicioun. a[ll]þoughe þat [it] bygan neuer
to be. ne þoughe it neuere cese forto be. as aristotle
demde of þe worlde. and al þou3 þat þe lif of it be
strecchid wiþ infinite of tyme. 3it al*gates nis it no
swiche þing þat men myzten trowen by ryzt þat it is
eterne. for al þou3 þat it comprehende *and* embrace þe
space of life infinite. 3it algates ne [em]braceþ it nat þe
space of þe lif alto-gidre. for it ne haþ nat þe futures
þat ne ben nat 3it. ne it ne haþ no lenger þe preterit3
þat ben ydon or ypassed. but þilke þing þan þat haþ
and comprehendþ to-gidre alle þe plente of þe lif in-
terminable. to whom þere ne failiþ nat of þe future.
and to whom þer nis nat of þe preterit escapid nor
ypassed. þilk[e] same is ywitnessed or yproued by ryzt
to ben eterne. and it byhoueþ by necessite þat þilke
þinge be alwey present to hym self *and* compotent. as
who seiþ alwey present to hym self *and* so myzty þat al
by ryzt at hys plesaunce. *and* þat he haue al present
þe infinit of þe moeuable tyme. wherfore som men
trowen wrongefully þat whan þei heren þat it semid[e]
to plato þat þis worlde ne had[de] neuer bygynnyng
of tyme. ne þat it neuere shal haue faylyng. þei wenen
in þis manere þat þis worlde ben makid coeterne wiþ
his makere. as who seiþ. þei wenen þat þis worlde *and*
god ben makid to-gidre eterne. and it is a wrongful
wenyng. for oþer þing is it to ben yladd by lif in-
terminable as plato graunted[e] to þe worlde. *and* oþer
þing is it to embracen to-gidre alle þe presence to þe lif
interminable. þe whiche þing it is clere *and* manifest

4997 a[ll]þoughe—al-thogh

if—from C.

4999 worlde—world

5001 swiche—swych

5002 eterne— from C., MS.
eternite

5003 life—lyf

5004-5-6 haþ—MS. haþe

5006 ydon—MS. ydone, C. I-

doon

5007 alle—al

5008-9 nat—nawht

5010 þilk[e]—thilke

or—and

5014 by—be

5016 semid[e]—semede

5017 worlde—world

had[de]—hadde

5018 haue—han

5019-20 worlde—world

5022 yladd—MS. yladde, C.

I-lad

5023 worlde—world

5024 embracen—embrace

alle—al

presence to—present of

5025 clere—cleer

þat it is *propre* to þe denine þouzt. ne it ne sholde nat
semen to vs þat god is elder þan þinges þat ben ymaked
by quantite of tyme. but raper by þe *proprete* of hys
symple nature. for þis ilke infinit[e] moeuyng of temporel
þinges folwip þis *presentarie* estat of þe lijf *inmoene-*
able. and so as it ne may nat contrefeten it ne feynen
it ne ben euene lyke to it. for þe *inmoeneablete*. þat is
to seyn þat is in þe eternite of god. ¶ it faileþ *and*
falleþ in to moeuyng fro þe simplicitie of [the] pre-
sence of god. and disencresip to þe infinite quantite of
future *and* of preterit. and so as it ne may nat han to-
gidre al þe plente of þe lif. algates 3itte for as moche as
it ne cesip neuere forto ben in som manere it semeþ
somde[1] to vs þat it folwip *and* resemblip þilke þing
þat it ne may nat attayne to. ne fulfille. and byndeþ it
self to som manere presence of þis litel *and* swifte
moment. þe whiche presence of þis lytele *and* swifte
moment. for þat it bereþ a manere ymage or lykenesse
of þe ay dwellynge presence of god. it graunteþ to
swiche manere þinges as it bitidip to þat it semeþ hem
þat þise þinges han ben *and* ben *and* for [þat] þe pre-
sence of swiche litel moment ne may nat dwelle þer-for
[it] rauyssid[e] *and* took þe infinit[e] wey of tyme. þat
is to seyn by successioun. and by þis manere it is ydon.
for þat it sholde continue þe lif in goyng of þe whiche
lif it ne myzt[e] nat embrace þe plente in dwellynge.
and for þi yif we willen putte worpi name[s] to þinges
and folwen plato. lat vs seyn þan sobely þat god is
eterne. and þat þe worlde is perpetuel. þan syn þat
euery iugement knoweþ *and* comprehendip by hys owen
nature þinges þat ben subieet vnto hym. þere is sobely
al-wey to god an eterne *and* presentarie estat. and þe

time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life: and since it cannot copy nor equal it from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time. But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates that whose perfection it can neither attain nor express, by attaching itself to

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the present fleeting moment, which, because it resembles the durable present time, imparts to those things that partake of it an appearance of existence. But as it cannot stop or abide it pursues its course through infinite time, and by gliding along it continues its duration, the plenitude of which it could not comprehend, by abiding in a permanent state. If we would follow Plato in giving things their right names, let us say that God is *eternal* and the world *perpetual*. His knowledge, surpassing the progression of time, is ever present, containing the infinite space

5032 *lyke*—lyk
5034 [*the*—from C.
5039 *somde*[t]—somdel
5040 *fulfille*—fulltyllen
5041 *litel*—fr m C., MS. lykly
5042 *whiche*—which
lytele—from C., MS. lykly

5046 *ben* (1ⁿ—yben
[þat]—from C.
5047 *swiche*—swych
5048 [*it*—from C.
5051 *myzt*[e]—myhte
5052 *willen putte*—wollen
putten

5052 *name*[s]—names
5053 *sobely*—sothly
5054 *worlde*—world
5055 *owen*—owne
5056 *sobely*—sothly
5057 *al-wey*—al-ways

of past and future times, and embraces in his clear insight all things, as if they were now transacting. Prescience is, then, a foreknowledge, not of what is to come, but of the present and *never failing now* (in which God [* fol. 39b.] sees all things as if immovably present. Therefore *foreknowledge* is not so applicable a term as *providence*—for God looks down upon all things from the summit of the universe. Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs. Does your view

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of an action lay any necessity upon it? *B.* No. *P.* By parity of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time. His Divine prescience therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen.

The eye of God, seeing all things, doth not alter the properties of things, for every thing is present to him, though its temporal event is future.

science of hym þat ouer-passeþ alle temporel moe[ue]-ment dwellip in þe symplite of hys presence *and* embraceþ *and* considereþ alle þe infinit spaces of tymes preteritȝ *and* futures *and* lokeþ in þis symple knowynge alle þinges of preterit ryȝt as þei weren ydoon presently ryȝt now ¶ yif þou wolt þan þenke *and* avisen þe prescience by whiche it knoweþ al[le] þinges *þou ne shalt nat demen it as prescience of þinges to comen. but þou shalt demen [it] more ryȝtfully þat it is science of presence or of instaunce þat neuer ne fayleþ. for whiche it nis nat yeleped providence but it sholde raper be eleded purveaunce þat is establissed ful fer fro ryȝt lowe þinges. *and* byholdeþ from a-fer alle þinges ryȝt as it were fro þe heye heyȝte of þinges. whi axest þou þan or why disputest þou þan þat þilke þinges ben don by necessite whiche þat ben yseyen *and* yknownen by þe deuyne syȝt. syn þat for sope men ne maken nat þilke þinges necessarie. whiche þat þe[i] seen be ydoon in hire syȝt. for addip þi byholdynge any necessite to þilke þinges þat þou byholdest present. ¶ Nay quod I. *p.* Certys þan yif men myȝte maken any digne comparisoun or collacioun of þe presence diuine. *and* of þe presence of mankynde. ryȝt so as ȝe seen somme þinges in þis temporel presente. ryȝt so seeþ god alle þinges by hys eterne present. ¶ wherfore þis dyuyne prescience ne chaungeþ nat þe nature ne þe proprete of þinges but byholdeþ swyche þinges present to hym ward. as þei shollen bytiden to ȝow ward in tyme to come. ne it ne confoundeþ nat þe Iugementȝ of þinges but by of syȝt of hys þouȝt he knoweþ þe þinges to comen as wel necessarie as nat necessarie. ryȝt so as whan ȝe seen togidre a man walke on þe erþe *and* þe sonne arysen in [the] heuene. al be it so þat ȝe seen *and* byholden þat

5058 *alle*—al
moe[ue]ment—moeuement
5063 *þenke*—thinken
arisen—arise
5064 *whiche*—which
al[le]—alle

5066 *shalt*—shal
if—from C.
5068 *whiche*—which
5074-76 *syȝt*—syhte
5075 *whiche*—which
þe[ȝ]—they

5085 *come*—comyn
5086 *of syȝt*—O syhte
5087 *he knoweþ*—MS. repeats
5090 *[the]*—from C.

oon *and* þat oþer to-gidre. 3it napeles 3e demen *and* discerne þat þat oon is uoluntarie *and* þat oþer is neces-
sarie. ¶ Ryȝt so þan [the] deuyne lokynge byholdynge
alle þinges vndir hym ne troubleþ nat þe qualite of
þinges þat ben certeynely present to hym ward. but as
to þe condicioun of tyme for soþe þei ben future. for
whiche it folwiþ þat þis nis non oppinioun. but raþer a
stedfast knowyng ystrenged by soþenes. þat whan
þat god knoweþ any þinge to be he ne vnwoot nat þat
þilke þinge wanteþ necessite to be. þis is to seyn þat
whan þat god knoweþ any þinge to bitide. he woot wel
þat it ne haþ no necessite to bitide. *and* yif þou seist
here þat þilke þinge þat god seeþ to bytide it ne may
nat vnbytide. as who seiþ it mot bitide. ¶ *and* þilke
þinge þat þat ne may nat vnbytide it mot bitide by
necessite. *and* þat þou streine me to þis name of neces-
site. certys I wol wel confessen *and* byknowe a þinge of
ful sadde troupe. but vnneþ shal þere any wyȝt [mowe]
seen it or comen þer-to. but yif þat he be byholder of þe
deuyne þouȝte. ¶ for I wol answeze þe þus. þat þilke
þinge þat is future whan it is referred to þe deuyne
knowyng þan is it necesarie. but certys whan it is vn-
dirstonden in hys owen kynde men sen it [is] vtterly fre
and absolut from alle necessite. for certys þer ben two
maneres of necessites. þat oon necessite is symple as
þus. þat it byhoueþ by necessite þat alle men be mortal
or dedely. an oþer necessite is condicionel as þus. yif
þou wost þat a man walkiþ. it byhoueþ by necessite þat
he walke. þilke þinge þan þat any wyȝt haþ yknowe to
be. it ne may ben non oþer weyes þan he knoweþ it to
be. ¶ but þis condicioun ne draweþ nat wiþ hir þilke
necessite symple. For certys þis necessite condicionel.

When God knows that anything is to be, he knows at the same time that it is not under the necessity of being—but this is not conjecture, but certain knowledge founded upon truth. If you insist that *what God foresees shall and must happen; and that which cannot do otherwise than happen, must needs happen,* and so bind me to admit a necessity, I must confess that things are under such a restraint; but it is a truth that we scarce can comprehend, unless we be acquainted with the Divine counsels. For I will answer you thus. That the
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thing which is to happen in relation to the Divine knowledge is necessary; but, considered in its own nature, seems free and absolute. There are two kinds of necessity—one simple; as men must necessarily die—the other is conditional, as if you know a man walks he must necessarily walk—for that which is known cannot be otherwise than what it is apprehended to be. But this condition does not infer the absolute necessity, for the nature of the thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the condition. No necessity compels a man to walk who does so

5092 *discerne*—discernen
5093 [*the*—from C.
5097 *whiche*—which
5098 *stedfast*—stidefast
soþenes—sothnesse
5102 *haþ*—MS. haþe
5104 *bitide*—bide

5108 *sadde*—sad
vnneþ—vnnethe
[*mowe*—from C.
5109 *comen*—come
5110 *þouȝte*—thought
answeze—answen
5113 *sen*—MS. sene, C. sen

5113 [*is*—from C.
5117 *dedely*—dedly
5119 *haþ*—MS. haþe
5121 *condicioun*—from C.,
MS. *necessite*

willingly, but it must be necessary that he walk when he does step forward. So every thing that is present to the eye of Providence must assuredly be, although there is

[* fol. 10.] nothing in its own nature to constitute that necessity. Since God beholds all future events proceeding from free-will as actually present—these events in relation to Divine sight are necessary—yet in relation to themselves they are absolutely free. All things which God foresees shall surely come to pass; but some of these things proceed from free-will, which although they hap-

5139

pen, yet do not thereby change their nature, as before they happened they had it in their power not to happen. But it is a thing of no moment then, whether things are necessary in their own nature or not, since by the condition of the Divine knowledge they fell out as if they were necessitated.

P. The difference is explained in the instances lately given you, of the man walking, &c. The event of the former was necessary before it befell, whereas that of the latter was altogether free.

B. Then I did not go from the

þe *propre* nature of it ne makeþ it nauȝt. but þe adieccioun of þe condicioun makip it. for no necessite ne constreynep a man to [gon / þat] goop by his *propre* wille. al be it so þat whan he goop þat it is necessarie þat he goop. ¶ Ryȝt on þis same manere þan. yif þat þe *purueaunce* of god seep any þing present. þan mot þilke *þinge be by necessite. al þouȝ þat it ne haue no necessite of hys owen nature. but certys þe *futures* þat bytyden by freedom of arbitre god seep hem alle to-gidre presentȝ. þise þinges þan [yif] þei ben referred to þe deuyne syȝt. þan ben þei maked necessarie to þe condicioun of þe deuyne knowynge. but certys yif þilke þinges ben considred by hem self þei ben absolut of necessite. *and* ne forleten nat ne cesen nat of þe liberte of hire owen nature. þan certys wiþ outen doute alle þe þingus shollen be doon whiche þat god woot by-form þat þei ben to comen. but somme of hem comen *and* bitiden of [free] arbitre or of fre wille. þat al be it so þat þei by-tiden. ȝit algates ne lese þei nat hire *propre* nature ne beynge. by þe whiche first or þat þei were doon þei hadden power nat to han bitidd. *Boece*. what is þis to seyn þan *quod* I. þat þinges ne ben nat necessarie by hire *propre* nature. so as þei comen in alle maneres in þe lykenesse of necessite by þe condicioun of þe deuyne science. *Philosophie*. þis is þe difference *quod* she. þat þo þinges þat I *purposed*[e] þe a litel here byform. þat is to seyn þe sonne arysynge *and* þe man walkynge þat þerwhiles þat þilke þinges ben ydon. þei ne myȝten nat ben vndon. napeles þat oon of hem or it was ydon it byhounded[e] by necessite þat it was ydon. but nat þat *oper*. ryȝt so it is here þat þe þinges þat god hap present.

5123 *nauȝt*—nat

5125 [gon þat]—from C.

wille—wil

5128 *mot*—MS. mote, C. mot

5131 *presentȝ*—present

5132 [yif]—from C.

syȝt—syhte

5137 *wiþ outen*—with-owte

5138 *whiche*—which

5139 *somme*—som

5140 [free]—from C.

5141 *ne* (2)—C. in

5142 *whiche*—which

were doon—weeryn Idoon

5143 *bitidd*—MS. bitidde, C.

bytyd

5148 *purposed*[e] — *pur*
posede

5150 *ydon*—MS. ydone, C.
I-doon

myȝten—myhte

5151 *vndon*—MS. vndone, C.

vndoon

5151-2 *ydon*—MS. ydone, C.

I-doon

5152 *byhounded*[e]—houȝd

5153 *hap*—MS. haþe

wip outen doute þei shulle ben. but *somme* of hem descendip of þe nature of þinges as þe *somme* arysynge. *and* *somme* descendip of þe power of þe doers as þe man walkynge. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowynge þan ben þei necessarie. *and* yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryzt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. *and* yif þou referre it or look[e] it to it self. þan is it synguler. but now yif þou seist þus þat yif it be in my power to chaunge my purpose. þan shal I voide þe purueaunce of god. whan þat perauenture I shal han chaunged þo þinges þat he knoweþ byform. þan shal I answepe þe þus ¶ Certys þou maist wel chaungen þi purpos but for as mochel as þe present soþenesse of þe deuyne purueaunce byholdeþ þat þou mayst chaungen þi purpose. *and* whepir þou wolt chaunge it or no. *and* whider-ward þat þou tourne it. þou maist nat eschewen þe deuyne prescience ryzt as þou ne mayst nat fleen þe syzt of þe present eye. al þou3 þat þou tourne þi self by þi fre wille in to dyuerse accioun. ¶ But þou mayst seyn azeine how shal it þan be. shal nat þe dyuyne science ben chaunged by my disposicioun whan þat I wol o þing now *and* now an oþer. *and* þilke prescience ne semeþ it nat to enterchaunge stoundes of knowynges. as who seip. ne shal it nat seme to vs þat þe deuyne prescience enterchaungeþ hys dyuers stoundes of knowynge. so þat it knowe *somme* tyme o þing *and* *somme* tyme þe contrarie. ¶ No for soþe. [quod I] for þe deuyne syzt renneþ to-forne *and* seeþ alle futures *and* clepeþ hem azein

truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything that is an object of sense is *general* when considered in relation to reason—but particular when considered by itself. But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do.

P. You may perhaps alter your purpose—but as providence takes note of your

5168 intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity fore-runs every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once

5154 *wip outen*—with-owte
shulle—shollen
5156 *doers*—doeres
5157 *wronge*—wrong
5159 *selfe*—self
5160 *from*—fro
bonde—bond
[as]—from C.

5163 *look[e]*—loke
5166 *þo*—the
5169 *soþenesse*—sothnesse
5170 *chaungen*—chaunge
5173 *syzt*—syhte
5175 *wille*—wyl
5177 *wol*—wole
5179 *enterchaunge*—MS. en-

terchaungyng, C. entre-
chaunge
5181 *hys*—hise
5182 *somme* (1)—sum
somme (2)—som
5183 *syzt*—syhte
5184 *to-forne*—to-forn

foresees and comprehends all your changes. This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature. Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, em-

[* fol. 11 b.]

bracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity. Since no necessity is imposed

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upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men.

Nor are our hopes and prayers reposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful. Resist and turn from vice—honour and

and retourniþ hem to þe presence of hys propre knowynge. ne he ne entrechaungeþ nat [so] as þou wenest þe stoundes of forknowynge [as] now þis now þat. but he ay dwellynge comiþ byforn *and* embraceþ at o strook alle þi mutaciouns. and þis presence to comprehend *and* to sen alle þinges. god ne haþ nat taken it of þe bitydyng of þinges forto come. but of hys propre simplicité. ¶ *And* her by is assoiled pilke þing þat þou putttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures ȝeuen cause of þe science of god. ¶ For certys *þis strengþe of þe deuyne science whiche þat embraceþ alle þinge by his presentarie knowynge establissep manere to alle þingus *and* it ne awiþ nat to lattere þinges. *and* syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne prescience. þan is þer fredom of arbitre. þat dwelleþ hool *and* vnwemmed to mortal men. ne þe lawes ne purpose nat wikkedly meedes *and* peynes to þe willynges of men þat ben vnbounde *and* quit of alle necessite. ¶ *And* god byholder *and* forwiter of alle þinges dwelliþ aboue *and* þe present eternite of hys syȝt renneþ alwey wiþ þe dyuerse qualite of oure dedes dispensyng *and* ordeynynge medes to good[e] men. *and* tourmentȝ to wicked men. ne in ydel ne in veyn ne ben þer nat put in god hope *and* prayeres. þat ne mowen nat ben vnspeful ne wiþ oute effect whan þei ben ryȝtful. ¶ wiþstond þan *and* eschewe þou vices. worshippe *and* loue þou vertus. arise þi corage to ryȝtful hoopes. ȝelde þou humble preiers an heyȝe. grete necessite of prowess *and* vertue is encharged *and* comaunded to ȝow yif ȝe nil nat dissimulen. ¶ Syn þat ȝe worchen *and* doon. þat is to seyn ȝoure dedes *and* ȝoure workes

5186 [so]—from C.
5187 [as]—from C.
5188 comiþ—comth
5190 haþ—MS. haþe
5193 seyne—seyn
5196 whiche—which
5198 awiþ—oweth

5199 þat is to — pre-
science—omitted
5203 vnbounde—vnbownden
quit—quite
5206 syȝt—sihte
5207 good[e]—goode
5211 wiþstond—MS. wiþ-

stonde, C. withstond
5213 an heyȝe—a heygh
ȝrete—Gret
5215 worchen—workyn
5216 *and* (2)—or

by-fore þe eyen of þe Iuge þat seep *and* demep alle love virtue, exalt
þinges. [To whom he goye *and* worshiþe bi Infynyt (the truest hope,
tymes / AMEN.] 5219 offer up your
prayers with
humility. If you
are sincere you

will feel that you are under an obligation to lead a good and virtuous life, inasmuch as all your actions and works are done in the presence of an all-discerning Judge.

EXPLICIT LIBER QUINTUS. ET VLTIMUS.

5217 <i>by-fore</i> —by-forn		ends with the following		Finito libro sit laus <i>et</i>
5218 [<i>To whom—Amen</i>]—		rubric:		gloria <i>Christo</i>
from C.; MS. reads <i>et</i>		Explicit explicat ludere		Corpore scribentis sit
<i>cetera</i> after 'þinges.' C.		scriptor eat		<i>gratia</i> cunctipotentis

APPENDIX.

[*Camb. Univ. MS. li. 3. 21, fol. 52 b.*]

Chawcer vp-on this fyfte metur of the second book

- A** Blyful lyf a paysyble *and* a swete
 Ledden the poeples in the former age
 They helde hem paied of the fructes þat þey ete
 Whiche þat the feldes yaue hem by vsage 4
 They ne weere nat forpampred *with* owtrage
 Onknowyn was þ^e quyerne *and* ek the melle
 They eten mast hawes *and* swych pownage
 And dronken water of the colde welle 8
- ¶ Yit nas the grownd nat wownded *with* þ^e plowh
 But corn vp-sprong vnsowe of mannes hond
 þe which they gnodded *and* eete nat half .I.-nowh
 No man yit knewe the forwes of his lond 12
 No man the fyr owt of the flynt yit fonde
 Vn-kornen and vn-grobbed lay the vyne
 No man yit in the mortar spices grond
 To clarre ne to sawse of galentyne 16
- ¶ No Madyr welde or wod no litestere
 Ne knewh / the fles was of is former hewe
 No flessch ne wyste offence of egge or spere
 No coyn ne knewh man which is fals or trewe 20
 No ship yit karf the wawes grene *and* blewe
 No Marchaunt yit ne fette owt-landissh ware
 No batails trompes for the werres folk ne knewe
 Ne towres heye *and* walles rownde or square 24

[fol. 53.]

¶ What sholde it han avayled to werreye
 Ther lay no *profyt* ther was no *rychesse*
 But corsed was the tyme .I. dar^o wel seye
þat men fyrst dede hir swety bysynesse 28
 To grobbe vp metal lurkyng in dirkenesse
And in þe Ryuerys fyrst gemmys sowhite
 Allas than sprong vp al the cursydnesse
 Of coueytise *þat* fyrst ovr sorwe browhte 32

¶ Thyse tyraunt; put hem gladly nat in pres
 No places wyldnesse ne no busshes for to wynn
 Ther pouerte is as seith diogenes
 Ther as vitayle ek is so skars *and* thinne 36
þat nat but mast or apples is ther Inne
 But *þer* as bagges ben *and* fat vitaile
 Ther wol they gon *and* spare for no synne
 With al hir ost the Cyte forto a-sayle 40

¶ Yit was no paleis chaumbres ne non halles
 In kaues *and* wodes softe *and* swete
 Sleptin this blyssed folk *with-owte* walles
 On gras or leues in *parfy*t Ioye reste *and* quiete 44
 No down of fetheres ne no bleched shete
 Was kyd to hem but in surte they slepte
 Hir hertes weere al on *with-owte* galles
 Euerych of hem his feith to oother kepte 48

¶ Vnforged was the hawberke *and* the plate
 þ^e lambyssh poeple voyded of alle vyse
 Hadden no fantesye to debate
 But eeche of hem wolde oother wel cheryce 52
 No pride non enuye non Auaryce
 No lord no taylage by no tyranye
 Vmblesse *and* pes good feith the emperice
 56

39, 40 MS. transposes the lines

44 *On*—MS. Or

56 A line omitted, but no gap left for one.

¶ Yit was nat Iuppiter the lykerous
þat fyrst was fadyr of delicacie
 Come in this world ne nembroth desyrous
 To regne had nat maad his towres hye 60
 Allas allas now may [men] wepe And crye
 For in owre dayes nis but couetyse
 Dowblenesse *and* tresoun *and* enuye
 Poyson *and* manslawhtre *and* mordre in sondry wyse

CAUSER / BALADES DE VILAGE SANZ PEINTURE

¶ This wreeched worlde-is *transmutacioun*
 As wele / or wo / now poeere *and* now honour
 With-owten ordyr or wis deseresyoun
 Gouverned is by fortunes errour 4
 But natheles the lakke of hyr fanowr'
 Ne may nat don me syngen thowh I. deye
 Iay tout perdu moun temps *et* moun labour [fol. 53 b.]
 For fynaly fortune .I. the deffye 8

¶ Yit is me left the lyht of my resoun
 To knowen frend fro foo in thi merowr'
 So mochel hath yit thy whirlynge vp *and* down
 I-tawht me for to knowe in an howr 12
 But trewely no fors of thi reddowr'
 To hym *þat* ouer hym self hath the maystrye
 My suffysaunce shal be my socour'
 For fynaly fortune I. thee deffye 16

¶ O socrates þou stidfast chaumpyoun
 She neuer myht[e] be thi tormentowr
 Thow neuer dreddest hyr oppressyoun
 Ne in hyr chere fownde thow no sanour' 20
 Thow knewe wel the deseyte of hyr colour'
 And *þat* hir' most[e] worshipe is to lye
 I knew hir ek a fals dissimulour'
 For fynaly fortune .I. the deffye 24

LE RESPONCE DE FORTUNE A PLEINTIF.

¶ No man ys wreechyd but hym self yt wene
And he þat hath hym self hat suffisaunce
 Whi seysthow thanne y am [to] the so kene
 þat hast thy self owt of my gouernaunce 28
 Sey thus graunt *mercy* of thyn haboundaunce
 That thou hast lent or this why wolt þou stryue
 What woost thou yit how y the wol auauunce
And ek thou hast thy beste frende a-lyue 32

¶ I haue the tawht deuisyoun by-twene
 Frend of effect *and* frende of cowntenaunce
 The nedeth nat the galle of no hyene
 þat eureth eyen derkyd for penaunce 36
 Now se[st] thou eleer þat weere in ignoraunce
 Yit halt thin ancre *and* yit thou mayst aryue
 Ther hownte berth the keye of my substaunce
And ek þou hast thy beste frende alyue 40

¶ How manye haue .I. refused to sustigne
 Syn .I. the fostred haue in thy plesaunce
 Wolthow thanne make a statute on þy quyene
 þat .I. shal ben ay at thy ordynaunce 44
 Thou born art in my regne of varyaunce
 Abowte the wheel *with* oother most thou dryue
 My loore is bet than wikke is thi greuaunce
And ek þou hast thy beste frende a-lyue 48

LE RESPONCE DU PLEINTIF COUNTRE FORTUNE.

¶ Thy loore y dempne / it is aduersyte [fol. 54.]
 My frend maysthow nat reuen blynde goddesse
 þat .I. thy frendes knowe .I. thanke to the
 Tak hem agayn / lat hem go lye on presse 52
 The negardye in kepynge hyr rychesse
 Prenostik is thou wolt hir' towr' asayle

37 *se[st]*—partly erased and *ist* written on it in a later hand.
 41 *igne* of *sustigne* is in a later hand.

Wikke appetyt comth ay before sykenesse
 In general this rewle may nat fayle 56

LE RESPONCE DE FORTUNE COUNTRE LE PLEINTIF

¶ Thow pynchest at my mutabylyte
 For .I. the lente a drope of my rychesse
 And now me lykyth to *with-drawe* me
 Whi sholdysthow my realte apresse 60
 The see may ebbe *and* flowen moore or lesse
 The welkne hath myht to shyne reyne or hayle
 Ryht so mot .I. kythen my brutelnesse
 In general this rewle may nat fayle 64

LE PLEINTIF

¶ Lo excussyoun of the maieste
 þat al purueyeth of his ryhtwysnesse
 That same thinge fortune clepyn ye
 Ye blynde beestys ful of lewednesse 68
 The heuene hath *proprete* of sykyrnesse
 This world hath euer resteles trauayle
 Thy laste day is ende of myn inter[e]sse
 In general this rewele may nat fayle 72

LE NUOY DE FORTUNE

¶ Prynses .I. prey yow of yowre gentileesses
 Lat nat this man on me thus crye *and* pleyne
 And .I. shal quyte yow yowre bysynesse
 At my requeste as thre of yow or tweyne 76
 þat but yow lest relene hym of hys peyne
 Preyeth hys best frend of his noblesse
 That to som betere est it he may atayne

GLOSSARIAL INDEX.

- ABAIST = ABYEST, sufferest, endurest, 39/1014
 ABAIST, abashed, 107/3047
 ABASSEN, to be abashed, dismayed, 146/4213
 ABESID (= ABAYSSHED), abashed, 7/92
 ABIDE, to await, 7/93. 'ABIDE after' = look after, expect, 13/250; *p.p.* ABIDEN, waited, 86/2405
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 Agon, ago, 70/1907
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- Alperfirst, first of all, 10/180
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 Amenuse, to lessen, diminish, 19/426, 40/1039
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- Attayne, to reach, 12/227
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 Bytwene, between, 6/54
 Bytwixen, betwixt, 132/3785
 Bytynge, biting, sharp, 63/1721
 Bywepe, to weep for, 26/644
 Byweyle, to bewail, 26/643
 Caitif, Caytif, wretched, 21/489, 116/3289
 Careyne, carcase, corpse, 116/3307
 Cariages, taxes (*vectigalia*), 15/303
 Celebrable, commendable, noted, 84/2320, 147/1257
 Certain, certain, 170/4952
 Cese, to cease, 36/904, 130/3716
 Cesse, to cease, 133/3821
 Challenge, to claim, 52/1380
 Chastie, Chastysen, to chastise, 125/3579, 115/4170
 Chayere, chair, seat, 21/503
 Cheminey, furnace (*caminus*), 12/236
 Cheryce, to cherish, 181/52
 Chesen, to choose, 76/2096
 Cheyn, chain, 8/122
 Chiere, CHERE, CHOERE, face, countenance, 8/123, 12/232, 108/3080
 Chirkyng, groaning (*stridens*), 25/618
 Clarré, a kind of wine, 50/1329
 Cleer, serene, 45/1168
 Clepe, to call, 4/17, 11/188, 17/369
 Clifte, fissure, cleft, 130/3721
 Cliven, CLIVE, to stick, cling, adhere to, 41/1050, 101/2858, 159/4600
 Cloumben = CLOMBEN, climbed, ascended, 57/1533
 Coempcioun, coemption, 15/309
 Coeterne, coeternal, 172/5019
 Colasioun, collation, 125/3569
 Collacioun, comparison, 165/4805
 Combred, troubled, 94/2642
 Commoeve, to move, 107/3043
 Commoevyng, moving (*excitans*), 12/233
 Communalité, commonwealth, 14/271, 142/4108
 Comparisoune, to compare, 58/1567
 Complyssen, to accomplish, 124/3534

- Compotent, having the mastery
 (*compot*), 172/5012
 Compoune, to compose, form, 87/
 2419, 93/2598
 Comprende, comprehend, 165/
 4807
 Comunableté, commonwealth, 13/
 268
 Comune, common, 9/140, 15/310
 Confederacie, conspiracy, 53/1399
 Confus, confused, 132/3788
 Conjecte, to conjecture, 27/649,
 114/3230
 Conjoignen, to join, 92/2573
 Conjuracioun, conspiracy, 18/394,
 53/1399
 Consequente, consequence, 84/
 2323
 Constreyne, to constrain, con-
 tract, 5/38
 Consul (CONSEILER), consul, 51/
 1364, 1366
 Consumpt (*consumptus*), con-
 sumed, 60/1632
 Contek, contest, strife, 130/3745
 Contene, Contienen, to contain,
 comprehend, 24/573, 116/3302
 Contrarien, to be opposed to, ad-
 verse to, 154/4440
 Contrarious, adverse, opposite,
 21/488, 53/1420
 Contrefeten, to counterfeit, 173/
 5031
 Convenably, fitly, conveniently,
 142/4089
 Convict, convicted, 19/440
 Cop, top, summit, 44/1159
 Corage, mind, spirit, 118/3367,
 119/3398
 Corige, to correct, 125/3581
 Corompe, Corrumpe, to become
 corrupt, 98/2766, 96/2697
 Corone, Coroune, a crown, 119/
 3385, 91/2555
 Corsed, cursed, 181/27
 Corsednesse, cursedness, 90/2526
 Corumpynge, corruption, 103/
 2927
 Cosyne, cousin, 106/3020
 Couche, to lay, set, 35/890
 Coupable, guilty, 10/172
 Couth, known, 25/592
 Coveite, to covet, 51/1365
 Covenable, fit, convenient, 97/
 2731
 Covertour, Coverture, covering,
 118/3361, 159/4622
 Covetise, Coveytyse, covetous-
 ness, 20/451, 181/32
 Covine, deceit, collusion, 21/493
 Coyn, money, 180/20
 Creat, created, 99/2796
 Crike, creek, 82/2260
 Crophe, top, 69/1877
 Curacioun, cure (*curatio*), 26/
 632
 Curage, 30/753. *See* Corage.
 Cure, care, 64/1753

 Dalf (*pret. of delven*), dug, delved,
 51/1349
 Damoisel, damsel, 30/762
 Dampnacioun, condemnation, 16/
 352
 Daunten, Dawnte, to subdue,
 daunt, 77/2115, 147/4258
 Debonairly, mildly, 122/3490
 Deboneire, gentle (*mitis*), 22/519;
 good, 88/2450
 Deceivable, deceptive, 77/2124
 Dede, did, 181/28
 Dedid, made dead, 127/3623
 Deef, deaf, 4/18
 Deere, dear, 37/941
 Deep, death, 4/15

Defaute, fault, defect, 18/402
 Defende, to forbid, 34/859
 Defetted, enfeebled, weakened
 30/735
 Defoule, to defile, 21/491, 68/
 1873
 Degrees, steps, 6/54
 Delices, delight, delights (*deli-*
cies), 38/968, 41/1062, 66/1787
 Delitable, delectable, 30/756
 Delitably, delightfully, 108/3078
 Delve, should dig, 151/4352
 Delver, a digger, 151/4359
 Delyé, thin, fine, 5/43. Fr. *délié*.
 Dempne, to condemn, 183/49
 Denoye, to deny, 88/2464
 Departe, to separate, 29/719
 Depelyche, deeply, 160/4647
 Depeynte, to depict, 111/3146
 Depper, deeper, 27/649
 Derke, Derken, to darken, 7/90,
 20/448
 Derworpe, Derworpi, precious, 31/
 787, 41/1016
 Desarmen, disarm, 13/241
 Desceivaunce, deception, 81/2240
 Desceive, Deseive, to deceive,
 9/141, 38/967
 Descryven, to describe, 99/2813
 Desmaie, to dismay, 35/896
 Desordene, inordinate, 36/912
 Despoylynge, spoil, prey, 147/
 4259
 Destempraunce, severity, 97/
 2749
 Destinal, fatal, 135/3884
 Destourbe, disturb, 143/4123
 Destrat, distracted, 80/2216
 Destreine, to constrain, bind, 54/
 1441
 Diffinisse, to define, 88/2459,
 165/4808

Digne, worthy, just, 43/1124,
 149/4297
 Digneliche, worthily, 53/1427
 Dirke, dark, 83/2306
 Dirke, Dirken, to make dark,
 darken, 5/48, 49
 Dirkenesse, darkness, 23/535
 Disceyvable, deceptive, 4/23
 Discordable, discordant, 143/4133
 Discorde, to disagree, 94/2632,
 102/2898
 Discordyng, disagreeing, discord-
 ant, 68/1849
 Discours, judgment, reason, 165/
 4804
 Discressioun, discretion, 93/2594
 Discussed, dispersed, scattered, 9/
 149
 Disdaignen, to disdain (*indig-*
nari), 146/4213
 Disencrese, to decrease, 173/5035
 Disordinaunce, disorder, 150/4324
 Dispenden, to spend, expend, 45/
 1181
 Dispone, to dispose, 135/3864
 Disputisoun, disputation, 149/
 4314
 Disseveraunce, separation, 96/
 2701
 Dissimulen, to dissemble, 178/
 5215
 Distempre, intemperate, 121/3466
 Distingwed, distinguished, 47/
 1223
 Dité, ditty, 134/3850
 Divinour, diviner, 157/4541
 Domesman, judge, 55/1467
 Doom, judgment, 152/4395
 Doumbe, dumb, 9/138
 Doutous, Downtos, doubtful, 5/37
 Dowblenesse, duplicity, 182/63
 Drede, dread, 21/497

- Dredeful, timid, 121/3468
 Dredles, fearless, 106/3028
 Dreint, Dreynt, drowned,
 drenched, 4/22, 7/99, 148/4271
 Dresse, to direct, order, 137/3954,
 142/4104
 Drouppe, to drop, 20/455
 Drow, drew, 15/300
 Duely, duly, 22/530
 Dulle, to become dull, 7/100
 Dure, Duren, to last, 98/2755
 Duske, to make dusk or dim, 5/
 48
 Dyverses (*pl.*), divers, 8/120
 Dyvynyng, divination, 157/4541
 Echid, increased, 77/2134
 Echymys, sea-urchins, 82/2266
 Egalité, equality, evenness (of
 mind), 42/1099
 Egaly, equally, evenly, 43/1108,
 157/4536
 Egge, edge, 180/19
 Egre, sharp, 25/610
 Egren, to urge, excite, 141/4060
 Eir, air, 45/1169
 Ek, Eke, also, 40/1040, 181/36
 Elde, old age, 5/48
 Eldefadir, grandfather, 40/1042
 Ehler, older, 89/2493
 Embelise, to embellish, 47/1223
 Emperie, government, 51/1363
 Emperisse, empress, 109/3098
 Empoysenyng, poisoning, 11/206
 (*venenum*).
 Emprete, to imprint, 166/4839
 Empreten, obtain (translates the
 Latin, *impetrent*), 159/4596. Per-
 haps a mistake for *empetren*.
 Emptid, exhausted, 5/34
 Enbaissyng, a debasing, 109/3107
 Enbrase, embrace, 142/4092
 Enchaufen, to make hot, *chafe*,
 73/2020
 Encharge, to impose, 178/5214
 Enchaunteresse, enchantress, 123/
 3504
 Endamagen, to damage, 15/316
 Endirken, to obscure, 120/3418
 Enditen, to indite, 4/4
 Enfourme, to inform, instruct, 11/
 212, 13/263
 Enhaunse, Enhawnse, to raise,
 exalt (*enhance*), 33/825
 Enlace, to bind, entangle, enter-
 twine, perplex, 13/245, 80/2207,
 149/4298
 Enoynte, to anoint, 36/923
 Enpeyren, to impair, 120/3418,
 139/4015
 Ensampl, example, 9/151
 Entalenten, to excite, 168/4876
 Enteeche, defile, pollute, 120/
 3431
 Entendyng, intent, looking sted-
 fastly on, 8/126
 Entente, to intend, 150/4345
 Ententes, endeavours, labours, 7/
 79
 Ententif, attentive, intent, 12/
 223, 29/731
 Ententify, attentively, 103/2931
 Enterchaunge, to interchange, 65/
 1785, 131/3753
 Entercomunyng, commerce, com-
 munication, 57/1528
 Entarmedle, to intermix, 54/1436
 Entré (*adytum*), 30/751
 Entrechaunge, to interchange, 39/
 1003
 Entrelaced, intermingled, en-
 tangled, 105/2981
 Entremete, intermeddle, 104/
 2964
 Enveneme, to poison, infect, 120/
 3437

- Environne, to surround, 34/848,
 88/2437
 Environynge, circumference, 164/
 1769
 Erpeliche, Erpelyche, earthly, 52/
 1378, 69/1888
 Erye, to plough, ear, 71/1964
 Eschapien, to escape, 41/1054
 Eschaufe, to become hot, to burn,
 22/524
 Eschewen, to avoid, escape, 177/
 5172
 Eschuyng, eschewing, 99/2802
 Establissee, to establish, 15/311
 Eterne, eternal; fro eterne = from
 eternity, 153/4422
 Eternité, eternity, 171/4986
 Evenliche, evenly, 25/599
 Everyche, every, 11/190; each,
 181/48
 Evesterre, evening star, 22/510
 Excussyoun, execution, 184/65
 Exereen, to exercise, practise, 52/
 1389
 Exercitacioun, exercise, 140/4034
 Exilynge, banishment, 11/205
 Exite, to excite, 168/4881
 Eyen, eyes, 183/36
 Eyer, air, 170/4962

 Fader, father, 18/414
 Familiarité, familiarity, 30/740
 Familers, familiars, 18/407
 Fantesye, fancy, inclination, 181/
 51
 Fasoun, fashion, 62/1693
 Feffe, (?) 38/966
 Fel, felle, fierce
 Felawschipe, to accompany, 111/
 3141
 Felefold, manifold, 30/738
 Felliche, fiercely, 39/997
 Felnesse, fierceness, 25/618
 Felonous, wicked, depraved, 18/
 405
 Felonye, crime, 124/3542
 Fer, far, 23/554
 Ferm, firm, 78/2148
 Fermely, firmly, 157/4550
 Ferne, fern, 64/1741
 Ferne, distant, 60/1621
 Ferpe, fourth, 56/1509
 Festivaly, gaily, 59/1581
 Festne, to fasten, fix, 10/166
 Fette, fetched, 180/22
 Fey, faith, truth, 112/3178
 Ficchen, to fix, fasten, 45/1164,
 88/2446
 Fieblesse, feebleness, 81/2240,
 112/3176
 Fille, abundance, 48/1269
 Flaumbe, flame, 98/2761
 Fleme, to banish, 29/723
 Fles, fleece, 180/18
 Flete, Fleten, to float, flow, pass
 away, abound, 8/118, 28/690, 146/
 4223, 152/4376
 Fletynge, flowing, 71/1961
 Fley, flee, 149/4289
 Fleyen, to flee, 125/3584
 Flies, fleece, 50/1330
 Flitte, to remove, 68/1853
 Flittyng, changing, fickle, 78/
 2150
 Flityng, flitting, 12/220
 Flotere, to float, 99/2817
 Floterynge, floating, 87/2420
 Flouren, to flourish, 131/3763
 Fodre, fodder, 148/4267
 Foleyn, Folyen, to act foolishly,
 67/1821, 1826
 Folyly, foolishly, 12/220
 Fooldest, foldest, 105/2984

- Forbrek, broke, interrupted, 108/3082
 Fordoon, to undo, destroy, 62/1693
 Fordryven, driven about, 12/215
 Foreyne, foreign, 34/851
 Forghe, furrow, 170/4959
 Forheved, forehead, 16/346
 Forknowyng, foreknowledge, 178/5187
 Forleften, left (*pret.* of *forlere*, *linquo*), 9/150
 Forlete, to cease, 96/2697; leave, forsake, 22/525
 Forleten (*p.p.*), neglected, forsaken, 5/47
 Forliven, degenerate from (*de-genero*), 78/2163
 Forlorn, lost, 34/858, 121/3452
 Forme, an error for *ferme*, to make firm, 23/547
 Forpampred, overpampered, 180/5
 Fors, force; 'no fors,' no matter, 182/13
 Forsweryng, perjury, 23/536
 Forpenke, to be sorry, grieved, 41/1058
 Forpere, to further, promote, 41/1057
 Forpest, farthest, 136/3918
 Forpi, therefore, 28/689
 Fortroden, trodden upon, trampled, 109/3100
 Fortunel, fortuitous, 152/4379
 Fortunouse, Fortuouse, fortuitous, 26/639, 38/983, 132/3779
 Forwes, furrows, 180/12
 Forwiter, foreknower, 178/5204
 Foryetyn, forgotten, 101/2872
 Foundement, foundation, 98/2754
 Fowel, bird, 107/3053
 Fram, from, 70/1931
 Freele, frail, 61/1658
 Frete, to eat, devour, 147/4252
 Frounee, flounce, 9/147
 Fructe, fruit, 180/3
 Fruteflyng, fructifying, fruitful, 6/72
 Fulfilling, satisfying, 79/2178
 Fyecche, fix, 108/3073. *See* Ficchen.
 Fyn, end, 69/1892
 Gabbe, 'gabbe I?' am I deceived? 49/1308
 Galentyne, a dish in ancient cookery made of sopped bread and spices (*Halliwel*), 180/16
 Galles, galls, 181/47
 Gapen, to desire, be greedy for, 15/324, 36/910
 Gapinge, desire, 36/910
 Gastnesse, terror, fear, 75/2079
 Geaunt, giant, 104/2966
 Gentilesse, nobility, 78/2154
 Geometrien, geometrician, 91/2552
 Gerdoned, rewarded, 120/3410
 Gerdoun, reward, 13/265
 Gerner, garner, 15/305
 Gesse, Gessen, to deem, suppose, estimate, 17/378, 19/416, 65/1782
 Gessinge, opinion, 21/475
 Gest, guest, 38/979
 Gideresse, a female guide, 108/3084
 Gise, guise, mode, 71/1943
 Giser, gizzard, 107/3054
 Glotonus, greedy, 26/620
 Gnodded, pounded, 180/11
 Gobet, a bit (of gold), 51/1349
 Godhed, divinity, 122/3492
 Goost, spirit, ghost, 40/1036
 Gouvernaile, government (*gubernaculum*), 27/651

- Governanuce, control, 32/813
 Goye, joy, 179/5218
 Graype, to devise, prepare, 19/438
 Grobbe up, to grub up, 181/29
 Grond, did grind, 180/15
 Gyne, snare, trap, 82/2256
 Gynner, beginner, 150/4330
 Gyse, guise, mode, 134/3860

 Habitaile, habitation, 57/1525
 Habunde, to abound, 41/1073
 Halden, to hold, 41/1053
 Hale, to draw, drag, 61/1665
 Halt, holds, 56/1504
 Hardnesse, hardship, 132/3783
 Hardyly, boldly, 34/857
 Hastise, to hasten, 131/3746
 Haunten, to frequent, 10/168; to
 practise, exercise, 52/1389
 Heeres, hairs, 4/12
 Heet, heat, 28/699
 Hef, raised, heaved, 5/41
 Hele, health, 93/2623
 Henten, to seize, 15/326
 Hepen, to heap up, increase, 153/
 4418
 Herburghden, harboured, lodged,
 53/1409
 Herie, to praise, 109/3112
 Hert, hart, 106/3027
 Herted, hearted, 55/1466
 Heve, to raise, heave, 171/4968
 Heved, head, 4/13
 Hevenelyche, heavenly, 8/105
 Hevie, to make heavy, 171/4967
 Hey, high, 22/523
 Heyere, higher, 143/4117
 Heyze, high, 171/4969
 Hiele, pour, 35/899
 Higte, to adorn, 8/116

 Hoke, hook, 16/347
 Holily, wholly, entirely, 90/2503
 Homelyche, homely, 105/3001
 Hond, hand, 20/449
 Honter, a hunter, 12/228
 Hool, whole, 46/1191
 Hoolnesse, wholeness, 164/4754
 Hoope, to hope, 17/384
 Hore, hoary, 4/13
 Humblesse, humility, 80/2213
 Hungry tyme, time of famine, 15/
 314
 Hurlen, to rush against, to
 oppose, 30/748, 167/4866
 Hyene, hyæna, 185/35
 Hy3t, is called, 9/154, 25/619
 Hy3ten, are called, 77/2126

 Ibou3t, bought, 157/4540
 Ibowed, bent, turned, 137/3949
 Icharged, loaded, 71/1962
 Igete, gotten, 36/908
 Horn, lost, 62/1677
 Imperial, august (*imperiosus*), 7/
 91
 Implie, to fold, enclose, 152/4379
 Infortune, misfortune, 79/2197
 Inmoeveable, immovable, 173/
 5030
 Inmoeveableté, immobility, 173/
 5032
 Inorschid, nourished, nurtured, 8
 /128
 I-nowh, enough, 180/11
 Inperfit, imperfect, 83/2291
 Inplitable (*inexplicabilis*), 15/315
 Inprente, to imprint, 166/4832
 Impressed, impressed, 167/4861
 Inrest, innermost, 136/3913
 Instaunce (*instantia*), presence,
 174/5067

- Intil, into, 110/3139
 Inwip, within, 32/801
 Issest, issuest, 105/2983
 Iwist, known, 156/4513

 Jangland, chattering, 68/1867
 Jape-worthi, ridiculous, 157/4540
 Jolyté, pleasure, 79/2189
 Jowes, jaws, 15/323
 Joygnen, to join, 54/1455
 Joynture, juncture, joining, 46/1207
 Juge, a judge, 19/431 ; to judge, 53/1427
 Jugement, judgment, 114/3253

 Karf (*pret.* of Kerven), cut, 50/1337
 Kembd, KEMBED, combed, 23/537
 Kerve, to cut, 64/1740
 Kevere, cover, obscure, 34/861
 Keye, helm (*clavus*), 103/2926
 Knowelechinge, knowledge, 168/4874
 Knyȝt, soldier, 111/3142
 Komnyng, knowledge, 16/351
 Korne (*p.p.*), cut, rent, 6/58
 Kuytten, to cut, 147/4246
 Kyd, known, 181/46
 Kyndeliche, Kyndely, naturally, 101/2850, 114/3228
 Kythen, to make known, show, 184/63

 Lache, slow, lazy, 122/3471
 Lad (*p.p.*), led, 35/879
 Laddre, ladder, 6/55
 Lambyssh, lamb-like, 181/50
 Languisse, to languish, 30/734, 130/3740
 Lappe, flap, 9/146

 Largesse, liberality, 45/1183
 Lasse, less, 22/508
 Leche, Leecher, physician, 13/250, 114/3254, 139/3990
 Leef, dear, 37/941
 Leesen, Leese, to lose, 22/509, 43/1133
 Lene, to give, 139/3993
 Lenger, longer, 52/1370
 Lesynge, loss, 141/4066
 Lesynge, leasing, lie, 156/4525
 Leten, to leave, 10/176 ; to esteem, 61/1666
 Leve, permission, leave, 128/3658
 Leveful, allowable, lawful, 10/176
 Ligge, to lie, 60/1632, 147/4251
 Liifly, lively, lifelike, 5/33
 Likerous, lecherous, 72/1989
 Litargie, lethargy, 9/140
 Litestere, a dyer, 180/17
 Lokyng, sight, 10/167
 Loos, praise
 Loop, loath, 40/1036
 Lorel, a wretch, 21/495
 Lorn, lost, 34/859
 Lous, loose, free, 136/3926
 Lykyng, pleasure, 31/771
 Lymes, limbs, 71/1946
 Lynage, lineage, 41/1070
 Lythnesse, lightness, 98/2761
 Lyȝte goodes, temporal goods, 4/21
 Lyȝtly, easily, 12/220
 Lyȝtne, to enlighten, 128/3655
 Lyȝtnesse, light, brightness, 8/106

 Maat, weary, dejected, 40/1037
 Magistrat, magistracy, 72/1985
 Maistresse, mistress, 10/169

- Malice, *nefas*, wickedness, 20/466
 Malyfice, *maleficium*, 20/468
 Manace, menace, 12/232
 Manase, to menace, 118/3365
 Manassyng, threatening, 41/1158
 Marcis, Mareys, marsh, 56/1513, 97/2735
 Margarits, pearls, 94/2650
 Marye, pith, marrow, 97/2744
 Maugré, in spite of, 70/1928
 Mede, meed, reward, 91/2555
 Medle, to mix, *Medelyng*, mixing, mixture, 20/449, 122/3482, 126/3594
 Meenelyche, moderate, 28/706
 Meistresse, mistress, 17/363
 Melle, mill, 180/6
 Mene, the mean or middle path, 146/4228
 Meremaydenes, mermaids, 7/83
 Merken, to mark, 16/346
 Mervaille, Merveile, marvel, 18/403, 132/3787
 Merveilen, to marvel, 46/1205
 Mervelyng, wondering, 10/161
 Mest, most, 42/1081
 Mesuren, to measure, 65/1782
 Meyné, servants, domestics, 47/1243
 Mirie, pleasant, sweet, 4/16
 Mirinesse, pleasure, 66/1793
 Misericorde, mercy, pity, 107/3057
 Mistourne, to misturn, mislead, 69/1894
 Mochel, great, 62/1674, 109/3110
 Moeveable, mobile, fickle, 133/3817
 Moeven, to move, 8/112, 150/4329
 Moewyng, moving, motion, 130/3742
 Mokere, to hoard up, 45/1182
 Mokere, miser, 45/1182. A mistake for *mokerece*.
 Molesté, trouble, grief, 85/2346
 Monstre, prodigy, 18/403
 More, greater, 129/3697
 Morwe, morning, 22/513
 Mosten (*pl.*), must, 166/4836
 Mot, must, 40/1038
 Mowen, be able, 25/608
 Mowyng, ability, power, 124/3548
 Myche, much, 21/475
 Mychel, much, 46/1215
 Myntyng, purposing, endeavouring, 7/101
 Myrie, pleasant, 45/1165
 Myrily, pleasantly, 59/1582
 Myrpes, pleasures, 132/3782
 Mys, badly, wrongly, 131/3772
 Mysese, grievance, trouble, 15/299
 Mysknowyng, ignorant, 61/1659
 Mysweys, wrong paths, 149/4309
 Naie, to refuse, 4/19
 Nake, to make naked, 148/4288
 Nameles, unrenowned, 131/3762
 Namelyche, Namly, especially, 124/3550
 Nare, were not, 10/176
 Nart, art not, 23/556
 Narwe, narrow, 57/1520
 Nas, was not, 180/9
 Napeles, nevertheless, 6/57
 Nat, not, 23/556
 Necesseden, necessitated, 87/2419
 Nedely, of necessity, 84/2334
 Negardye, (*sb.*) misers, 183/53
 Nere, were not, 26/646

- Nepemaste, lowest, nethermost, 6/56
 Nepereste, lowest, 6/50
 Newe, to renew, 137/3938
 Newliche, recently, 122/3489
 Nice, foolish, 148/4287
 Nil, will not, 107/3055
 Nillynge, being unwilling, 97/2718
 Nilt, wilt not, 112/3193
 Nis, is not, 12/218
 Niste, knew not, 102/2882
 Noblesse, nobleness, 37/947
 Nobley, nobility, nobleness, 37/945
 Nolden, would not, 52/1369
 Norice, nurse, 10/167
 Norisse, to nourish, 79/2174
 Norry, nursling, pupil, 10/173
 Norssinge, nourishment, support, 47/1231; nutriment, 37/932
 Not, know not (*1st pers.*), 27/649
 Notful, useful, 7/85
 Nounpower, impotence, 75/2074
 Nonpir, neither, 160/4644
 Noyse, to make a noise (about a thing), to brag, 79/2171
 Nurry (*see* Norry), 86/2386
 Nys, is not, 45/1175

 O, one, 24/564
 Obeisaunt, obedient, 13/266, 32/814
 Object, presented, 168/4889
 Occypye, to seize, 146/4227
 Offence, hurt, damage, 180/19
 Offensioun, offence, 20/473
 Olifuntz, elephants, 80/2223
 Onknowyn, unknown, 180/6
 Onlyche, only, 171/4968
 Onone, Onoon, at once, anon, 23/553, 74/2027
 Ony, any, 21/488
 Ooned, united, 135/3879
 Oor, oar, 50/1338
 Oosteresse, hostess, 122/3495
 Or, ere, before, 9/143
 Ordeinly, orderly, 140/4044
 Ordenour, ordainer, 109/3110
 Ordeyne, orderly, 109/3109
 Ordinat, ordered, settled, 12/229
 Ordinee, orderly, 102/2902
 Ordure, filth, 29/716
 Ostelmentz, furniture, goods, 48/1266
 Opperweyes, otherwise (*aliter*), 164/4772
 Outerage, excess, 50/1326
 Outerest, extremest, remotest, 55/1469, 89/2476
 Outerly, utterly, 108/3081
 Outraien, do harm (?), 78/2162
 Over-comere, conqueror, 8/109
 Overmaste, highest, uppermost, 6/57
 Overmyche, overmuch, very much, 79/2191
 Overoolde, very old, 11/209
 Overprowen, prostrate, 21/497
 Overprowyng, forward, headstrong, 7/99, 141/4058
 Overtymelyche, untimely, 4/13
 Ow, an exclamation (*oopa*), 112/3166
 Owtrage, excess, 180/5

 Paied, satisfied, 58/1549
 Paleis, pale, 24/574
 Palude, marsh, 148/4262
 Paraventure, peradventure, 18/402
 Parchemyn, parchment, 166/4835

- Parsoners, sharers, partakers, 170/4942
 Partles, without a share, 120/3409
 Pas, paces, 19/442
 Paysyble, peaceable, peaceful, 180/1
 Peisible, quiet, placid, 23/550, 88/2450
 Pereen, to pierce, 81/2236
 Perdurable, lasting, perpetual, 5/44, 21/503
 Perdurableté, immortality, 58/1557
 Perfityche, *Perfitly*, perfectly, 87/2426, 133/3833
 Perfourny, to afford, furnish, 67/1823
 Perisse, to perish, 96/2712
 Perturbacioun, perturbation, 7/98
 Perverte, to destroy, 11/201
 Peyne, punishment, 121/3439
 Piment, a kind of drink, 50/1329
 Plenté, fulness, 173/5037
 Plentevous, affluent, 67/1824
 Plentivous, yielding abundantly, fertile, 64/1739
 Plentivously, abundantly, 25/592
 Plete, argue, plead, 33/833
 Pletyngus, pleadings, debates (at law), 70/1933
 Pleyne, to complain, 31/777
 Pleynellyche, plainly, 28/681
 Pleynt, complaint, 110/3122
 Plonge, Ploungen, to plunge, 7/89, 65/1784
 Ploungy, wet, rainy (*imbrifer*), 64/1745
 Polute, polluted, 20/450
 Pose, to put a case, cf. put a *poser*, 162/1686
 Pousté, power, 131/3766
 Pownage, pasturage, 180/7
 Poyntel, style, 166/4838
 Preiere, prayer, 107/3044
 Preisen, to estimate, judge, 7/379
 Preisyng, praising, 77/2131
 Preke, to prick, 85/2346
 Prenostik, prognostic, 183/54
 Presentarie, present, 178/5196
 Preterit, preterite, past, 171/4990
 Pretorie, the imperial body-guard, 15/317
 Prevé, secret, 121/3464
 Preven, to prove, 90/2503
 Prie, to pray, 25/600
 Pris, value; 'worpi of *pris*,' precious, 24/583
 Proche, to approach, 145/4182
 Proeve, to approve, 154/4456
 Punisse, to punish, 22/531
 Puplissee, to publish, spread, propagate, 58/1549, 98/2753
 Purper, purple, 25/617
 Purpose, to propose, 176/5148
 Purveaunce, providence, 134/3863
 Purveiable, provident, foreseeing, 68/1854
 Purveie, to ordain, order, 21/478
 Purvyance, providence, 99/2795
 Quereles, complaints, 70/1932
 Quik, living, 134/3839
 Quyene, queen, 183/43
 Quyerne, a mill, 180/6
 Rafte, bereft, 147/4259
 Raper, earlier, former, 30/735
 Raviner, a plunderer, 12/228
 Ravische, to snatch, 11/190
 Ravyne, plunder, rapine, 15/302, 36/969

- Ravynour, plunderer, 121/3460
 Ravysse, to carry off, 131/3774
 Real, royal, 19/420
 Recche, to care, reck, 33/827, 38/987
 Recompensacioun, recompense, 130/3724
 Recorde, to recount, recall, 92/2580, 101/2871
 Reddowr, severity, rigour, 182/13
 Redenesse, redness, flushing, 7/88
 Redoutable, venerable, 131/3763
 Redoute, to fear, 10/178, 57/1535
 Redy = rody, red, ruddy, 39/995
 Refet, refreshed, 143/4116
 Reft (away), carried off, 22/521
 Refut, refuge, 94/2644
 Regne, kingdom, 67/1843
 Regnen, to reign, rule, 29/726
 Remewe, to remove, 19/441
 Remorde, to vex, trouble, 140/4030
 Remuable, able to remove from one place to another, 168/4898
 Remuen, to remove, 52/1394
 Renomed, renowned, 41/1070, 78/2143
 Renovele, to renew, 98/2752
 Replenissee, to replenish, 20/469
 Repreve, to reprove, 167/4857
 Repugnen. to be repugnant to, 154/4440
 Requerable, desirable, 52/1377
 Requere, to require, 99/2790
 Rescowe, to recover, 133/3809
 Rescowe, to rescue, 35/881
 Resolve, to loosen, melt, 133/3814
 Resoune, to resound, 107/3036
 Rethoryen, rhetorical, 30/759
 Rewlyche, pitiable, sorrowful, 35/878
 Risorse = recourse (*recursus*), course, 8/108
 Rody, ruddy, 143/4122
 Roos. roes, 82/2258
 Rosene, roseat, 8/117
 Route, company, 47/1243
 Royle, to run, roll, 29/717
 Rynnyng, running, 50/1335
 Ryȝtwisnesse, righteousness, equity, 16/331
 Sachel, satchel, sack, 12/223
 Sad, stable, 41/1064
 Saldenesse, stability, 110/3123
 Sarpuler, a sack made of coarse cloth (*Sarcinula*), 12/223
 Sauuacioun, safety, salvation, 97/2723
 Sauȝ, Say, saw, 8/106, 9/137
 Saye, sawest, 37/958
 Schad, shed, 4/13
 Schrew. a wicked person, a wretch, 12/217
 Schrewed, wicked, 18/398
 Schrewednesse, wickedness, 18/401, 117/3324
 Schronk, shrunk, 5/38
 Schulden (*pl.*), should, 9/132
 Schullen (*pl.*), shall, 25/605
 Seom, foam, froth, 148/4281
 Scripture, writing, 17/382
 Sege, seat, 13/258
 Seien (*pl.*), saw, 51/1344
 Seien (*p.p.*), seen, 6/54
 Selde, seldom, 133/3818
 Seler, cellar, 35/890
 Selily, happily, blissfully, 42/1076
 Selve, very, 5/42
 Semblable, like, 48/1279
 Semblaunce, likeness, 142/4106
 Semblaunt, appearance, countenance, 5/31

- Senglely, singly, 85/2369
 Sensibilités, sensations, 166/4830
 Servage, servitude, 153/4411
 Sewe, to follow, 88/2441
 Seye, sawest, 37/955
 Seyntuaries, sanctuaries, 16/343
 Shad, divided, spread, 136/3922
 Sholdres, shoulders, 148/4281
 Sich, such, 6/67
 Sikerly, certainly, 94/2635
 Singler, individual, single, 57/1529
 Singlerly, singly, 135/3890
 Sittyng, fitting, becoming, 10/176
 Skilynge, reason, 137/3931
 Slaken, to slake (hunger), 50/1326
 Slede, sledge, 110/3131
 Sleen, Slen, to slay, 53/1409, 55/1460
 Slouȝ, slew, 55/1461
 Smaragde, emerald, 94/2650
 Smerte, to smart, pain, 39/1011
 Smot, smote, 147/4254
 Smoȝe, smooth, 8/112
 Sodeyn, sudden, 10/161
 Somedel, somewhat, 25/606
 Somer, summer, 22/517
 Songen (*p.p.*), sung, 108/3078
 Soory, sorry, grievous, 38/978
 Soȝe, true, 17/377, 118/3352
 Soȝefastly, truly, 89/2481
 Soȝely, truly, 169/4918
 Sopenesse, truth, 26/641
 Sothfast, true, 61/1652
 Soun, sound, 68/1852
 Soune, to sound, 37/929
 Sonnyng, sounding, roaring, 8/111
 Sovereyn, supreme, 90/2508
 Sovereynely, supremely, 91/2545
 Sourmounte, to surpass, 80/2223
 Spece, species, 165/4789
 Speculacioun, looking, contemplation, 153/4405
 Spedeful, Spedful, efficacious, conducive, 125/3570, 161/4671
 Speden, to make clear, explain, 161/4667
 Spere, sphere, 8/108
 Sperkele, spark, 104/2971
 Sprad, spread (*p.p.*), 9/156
 Stableté, stability, 137/3950
 Stablise, to establish, 134/3860
 Stably, firmly, 135/3890
 Stappe, step, 170/4963
 Staunche, to satisfy, 71/1948, 1961
 Stere, to move (*agitare*), 106/3015
 Sterre, star, 36/903
 Sterry, starry, 36/904
 Sterten, to start, 104/2971
 Stidefastnesse, stability, strength, 97/2748
 Stidfast, steadfast, 182/17
 Stien, to ascend, 88/2444
 Stiere, *steer*, rudder (*gubernaculum*), 103/2926
 Stiern, stern, 60/1628
 Stoon, stone, 45/1165
 Stormyng, making stormy, 29/712
 Stont, stands, 9/154
 Stoundes, times, 178/5187
 Strauȝt, stretched, extended, 170/4957
 Strengere, stronger, 12/221
 Strenkeȝ, strength, 12/240
 Streyhte, stretched, 63/1702
 Streyne, to restrain, 150/4325

- Strond, strand, 51/1339
 Strook, stroke, 153/4433
 Strumpet, 6/66
 Styē, to ascend, 143/4117
 Stynte, to stop, 37/929
 Styntyngē, stopping, ceasing, 61/1638
 Suasioun, persuasion (*suadela*), 30/759
 Subgit, subject, 48/1273
 Submytte, to compel, force (*summitto*), 19/434
 Sudeyn, sudden, 30/752
 Suffisaunce, sufficiency, 70/1922
 Suffisaunt, sufficient, 70/1924
 Suffisauntly, sufficiently, 133/3833
 Summitte, Summytte, to submit, 49/1288, 136/3924
 Superfice, surface, 81/2238
 Supplien, to supplicate, 80/2210
 Surté, security, 181/46
 Sustigne, to sustain, 183/41
 Sweighe, whirl, circular motion (*turbo*), 22/504
 Swerd, sword, 19/438
 Swety, sweaty, 181/28
 Sweyes, whirlings, 32/816
 Swich, such, 20/446
 Swolwe, to swallow, 98/2777
 Syker, secure, safe, 12/224, 16/333
 Sykernesse, security, safety, 9/132
 Symplesse, simplicity, 136/3914
 Syn, since, 31/789
 Syþen, since, 32/802
 Talent, affection, desire, will, 6/71, 168/4887
 Taylage, tollage, 181/524
 þar, need, 38/987
 þerwhiles, whilst, 176/5150
 þilke, the same, that, 99/2814
 þo, þoe (*pl.*), the, 11/200, 168/4886
 þondre, thunder, 45/1166
 þoruȝ, through, 11/202
 þreschefolde, threshold, 7/89
 þrest, thirst, 36/914, 71/1945
 þreste, þresten, thrust, 47/1237, 148/4283
 Throf, throve, flourished, 74/2050
 þrust, thirst, 107/3053
 Til, to, 69/1891
 Tilier, a tiller, 151/4352
 To-breke, break in pieces, 88/2447
 Todrowen (*pl.*), drew asunder, 11/193
 Toforme, before, 177/5184
 Togidres, together, 53/1421
 To hepe, together, 140/4029
 Tokene, to token, 26/624
 Tollen, to draw, 56/1496
 Torenten (*pl.*), rent asunder, 11/194
 To-teren, tear in pieces, 68/1865
 Traas, Trais, trace, track, 170/4958, 4963
 Transporten, throw on (*trans-ferre*), 19/419
 Travaille, labour, toil, 10/174
 Travayle, to toil, labour, 64/1754
 Travayle, labour, 148/4286
 Tregedie, tragedy, 77/2126
 Tregedien, tragedian, 77/2125
 Trenden, to roll, turn, 100/2835
 Troublable, troublesome, 118/3369
 Trouble, turbid, stormy, 29/711
 Troubly, troubled, cloudy (*nubilus*), 133/3819
 Trowen, to trow, believe, 20/468, 152/4399

- Twitre, to twitter, 68/1875
 Twynkel, to wink, 38/971
 Tylienge, tilling, 151/4347
 Tyren, to tear, 107/3055

 Umblesse, humility, 181/55
 Unagreable, unpleasant, disagreeable, 4/25
 Unassaieþ, untried, 42/1082
 Unbitide, not to happen, 161/4678
 Unbowed, unbent, 148/4284
 Uncovenable, unmeet, importunate (*importunus*), 141/4055
 Unde fouled, undefiled, 40/1023
 Undepartable, inseparable, 120/3422
 Underput, put under, subject, 28/696
 Understonde, to understand, 30/733, 43/1120
 Undigne, unworthy, 54/1444
 Undirneþ, underneath, 75/2074
 Undiscomfited, not discomfited (*inictus*), 12/232
 Undoutous, indubitable, 149/4315
 Uneschewably, unavoidably, 157/4531
 Ungentil, ignoble, 41/1070
 Ungrobbed, ungrubbed, 180/14
 Unhonestee, disreputableness, 24/587
 Unhoped, unexpected, 139/4006
 Université, whole, 165/4797
 Unjoynen, Unjoynen, to separate, 151/4373
 Unknowyng, ignorant, 139/3997
 Unknyttten, tounloose (*dissolvere*), 154/4459
 Unkonnyng, Unkunnyng, unknowing, ignorant, 7/76, 11/202
 Unkorven, uncut, 180/14
 Unkouþ, unknown, foreign, 34/870
 Unlace, to disentangle, 105/2982
 Unleueful, illicit, unlawful, 154/4456
 Unneke, fierce, cruel, 148/4267
 Unmoeveable, immovable, 136/3901
 Unmoeveableté, immobility, 136/3921
 Unmyzty, weak, impotent, 13/241
 Unneþ, scarcely, 27/652
 Unpyrgal, unequal, 63/1708
 Unpitouse, cruel, 4/24
 Unpleyten, to explain, 61/1647
 Unplite, explain, unfold, 167/4843
 Unpunished, unpunished, 21/498
 Unpurveyed, unforeseen, 30/743
 Unraced, unbroken, whole, 110/3115
 Unryztyful, unjust, 10/185
 Unryztyfully, unrightfully, unjustly, 23/533
 Unscience, unreal knowledge, no knowledge, 156/4515
 Unsely, wretched, 39/1013
 Unselynesse, wretchedness, 124/3544
 Unskillfully, unwisely, improperly, 18/407
 Unsolempne, not famous, not celebrated, 11/210
 Unsowe, unsown, 180/10
 Unspedful, unsuccessful, 178/5210
 Unstauncheable, unlimited, infinite, 58/1573
 Unstaunched, uncurbed, unrestrained, 54/1439
 Unsuffrable, intolerable, 79/2179
 Unusage, unfrequency, 57/1528

- Untretable, inexorable, implacable, 61/1641
 Unwar, unexpected, 35/886
 Unwarly, unaware, unexpectedly, 4/10
 Unwemmed, inviolate, 40/1023, 178/5201
 Unwened, unexpected, 139/4006
 Unwoot, knows not, 175/5099
 Unworshipful, dishonoured, 75/2054
 Uphepyng, heaping up, 37/951
 Upsodoun, upside down, 48/1274, 156/4501
 Upsprong, upsprung, 180/10
 Used, accustomed, wonted, 22/512
 Uterreste, extremest, outermost, 7/95

 Vanisse, to vanish, 74/2027
 Variaunt, varying, 22/518
 Vengerisse, a she-avenger, 107/3048
 Verray, Verrey, true, 19/429
 Vilfully (Wilsfully), wilfully, 116/3295
 Voide, having an empty purse (*vacuus*), 50/1316
 Voyded (of), emptied of, free from, 181/50

 Wakyng, watchful, 148/4263
 Walwe, to toss, 51/1361
 Walwyng, tossing, 29/712
 Wan, did win, 147/4240
 War, be aware, take care, 145/4200
 Warne, to refuse, deny, 37/950
 Wawe, a wave, 8/115
 Wayk, weak, 28/706
 Weep (*pret.*), wept, 35/883
 Welde, wild, 180/17. It may mean *boiled*, since another copy reads *wellyd*.
 Weleful, Welful, prosperous, joyful, 4/15
 Welefulnesse, Welfulnesse, prosperity, felicity, 11/188, 21/478
 Welken, to wither, fade, 146/4224
 Welkne, welkin, 184/62
 Welle, well, source, 157/4548
 Wende, weened, thought, 53/1397
 Wenge, wing, 170/4961
 Wenyng, opinion, 172/5022
 Wepen (*p.p.*), wept, 25/596
 Wepli, tearful, 5/29
 Werdes, fates, destinies, 4/10
 Werreye, to make war, 181/25
 Weten, to know, 156/4519
 Wex, wax, 167/4840
 Weyve, to waive, forsake, 29/722
 Wham, whom, 89/2482
 Whelwe, to toss, roll, 39/1001
 Whiderward, whither, 177/5171
 Whist, hushed, 51/1341
 Wierdes, fates, destinies, 12/231
 Wikke, wicked, bad, 64/1743
 Willynge, desire, 178/5203
 Wilne, to desire, 17/367
 Wilnyng, desire, 98/2781
 Wirche, to work, 12/235
 Wirchyng, working, operation, 95/2677
 Wist, known, 170/4937
 Witen, to know, learn, 88/2458, 132/3776, 160/4624
 Wiþdraw, withdrew, 64/1751
 Wiþhalden, to withhold, 142/4105
 Wiþoute forþe, outwardly, 165/4803
 Wiþseid, denied, 90/2501

- Wipstant, withstand, 29/715
 Wipstone (*p.p.*), withstood, 14/290
 Witnesfully, attestedly, publicly, 131/3765
 Witynge, knowledge, 156/4526
 Wod, woad, 180/17
 Wod, Wode, mad, raging, 12/225
 Wode, wood, 39/995
 Wodenesse, rage, madness, 45/1169, 107/3052
 Wolen (*pl.*), will, 94/2645
 Woltow, wilt thou, 97/2741
 Wone, to dwell, 60/1627
 Woode, Wode, furious, mad, 25/600
 Woode, to rage, 123/3515
 Woodnesse, rage, madness, 107/3052
 Woot, knows, 43/1128
 Wope, to weep, 36/905
 Worchen, to work, 178/5215
 Wost, knowest, 19/423
 Woxe, to increase, wax, grow, 25/608
 Woxen (*p.p.*), grown, 25/607
 Wrekere, avenger, 128/3665
 Wrekyng, vengeance, 147/4238
 Wroþely, grieved, sad, 7/87
 Wryþen, twist, turn, wrest, 154/4452
 Wymples, to cover with a veil or wimple, 31/774
 Wyt, sense, 164/4771
 Wyȝt, wight, person, 19/425
 Yave (*pl.*), gave, 180/4
 Yben, been, 162/4698
 Ybeyen, to obey, 105/2998
 Yeanȝt, caught, captured, 118/3371
 Ycleped, called, 150/4346
 Ydel, 'in *ydel*,' in vain, 5/43
 Ydred, feared, 33/825
 Yfelawshipped, associated, united, 53/1421
 Yficched, fixed, 136/3910
 Yfinissed, finished, 125/3558
 Yflit, flitted, removed, 8/108
 Ygeten, gotten, 65/1776
 Yhardid, hardened, 133/3814
 Yheuid, made heavy, 171/4974
 Ylad, led, 37/956, 172/5022
 Ylete, permitted, 130/3730
 Ylett, hindered, 161/4674
 Ylorn, lost, 147/4250
 Ymaginable, possessing imagination, 166/4812
 Ymaked, made, 87/2426
 Ymedeled, mixed, 140/4029
 Ynouȝ, enough, 71/1947
 Yplitid, pleated, folded, 9/147
 YPORVEYID, YPURVEID, foreseen, 155/4467, 4468
 Ysen, seen, 72/1982
 Yshad, shed, scattered, 68/1874
 Yshet, shut, 170/4955
 Ysmyte, smitten, 80/2202
 Yspedd, made clear, determined, 161/4657; despatched, 149/4295
 Yspendyd, examined (*expediero*), 161/4668
 Ysprad, spread, 78/2140
 Yspraid, sprinkled, mixed, 42/1102. *Read* yspraid.
 Ystrengþed, strengthened, 175/5098
 Yþewed, behaved, 139/4008
 Yþrongen, pressed, squeezed, 57/1521
 Ytravailed, laboured, 155/4469
 Ytretid, handled, performed, 131/3765

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| Yvel, evil, 105/2976 | ȝelden, to yield, 149/4303 |
| Ywened, believed, 145/4178 | ȝeve, to give, 149/4291 |
| Ywist, known, 155/4475 | ȝevyng, giving, 45/1188 |
| Ywoven, woven, 6/51 | ȝif, if, 9/131 |
| Ywyst, known, 164/4759 | ȝis, yes, 103/2919 |
| Yȝeven, given, 141/4069 | ȝisterday, yesterday, 171/4994 |
| | ȝitte, yet, 156/4508 |
| ȝaf, gave, 8/130 | ȝok, ȝokke, yoke, 32/802, 60/1620 |
| ȝeelde, ȝelde, seldom, 39/1002,
52/1372 | ȝolde (<i>v.p.</i>), yielded, 25/599 |
| ȝeld, yielded, 147/4253 | ȝonge, young, 35/889 |
| | ȝouȝe, youth, 10/168 |

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RE-EDITED FROM
THE UNIQUE MANUSCRIPT IN THE BRITISH MUSEUM,
WITH A PREFACE, NOTES, AND GLOSSARIAL INDEX,
BY
HENRY H. GIBBS, ESQ., M.A.,
OF EXETER COLLEGE, OXFORD.

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P R E F A C E.

THIS short alliterative poem has already been edited by Mr Uttersen, and presented by him in 1820 to the members of the Roxburghe Club ; but as the few copies then printed are very rare, and as the work is a curious specimen of unrimed alliterative poetry of a comparatively late date, it has been thought worth while that it should be edited again for the Extra Series of the Early English Text Society.

A mere reprint of the former edition would not have been desirable, both because there are several mistranscriptions, and because the glossary appended to that edition is excessively meagre, and in some cases erroneous : but so much advance has been made since the date of that publication in the knowledge of our ancient tongue, that however much this edition may leave to be desired, there will be no great difficulty in correcting the errors of the former one.

Wherever the new transcript differed from the Roxburghe edition, I have with especial care compared it with the manuscript, so as to satisfy myself of the correctness of the new reading.

The poem consists of 370 lines ; and is contained, with other pieces, in Caligula A. 2 of the Cotton MSS. in the British Museum. It professes to be taken from some other book (in the 7th line and elsewhere the author uses the expression, ‘as þe book tellethe’), and appears to be an epitome of the first 1083 lines of the French poem, or rather ‘lay’ (in the sense in which Scott uses the word), which forms part of the volume marked 15 E. vj in the Royal Collection in the same library.

This French Manuscript contains many beautiful illuminations of excellent workmanship, two of which adorn the head of the first page (fo. 320) of the ‘Chevalier au Signe.’ The left-hand picture represents Queen Bietrix (as she is there called) sitting up in bed and looking very unhappy, while ‘Matebrune’ is carrying away a cot (nearly as big as the Queen’s bed) with the seven children in it, clad four in green and three in purple, placed alternately. The right-hand picture represents the Knight ‘Helyas,’ armed, and in his ship alone ; the

Swan, 'ducally gorged, Or,' as a herald would say, sailing proudly before him. This picture is very like one of the compartments of the Ivory Casket, to which I shall presently refer.

Meanwhile, as this French chanson—so its author frequently calls it¹—appears to be the original from whence our English author drew his poem, I will give an outline of the longer history told in its 6000 lines, comparing it from time to time with the very entertaining English Prose Romance, printed by Copland early in the 16th century, and edited in 1858 by Mr Thoms.

THE STORY OF THE KNIGHT OF THE SWAN.

Briefly told it is as follows :

Beatrix, Queen of King Oryens of Lilefort, after some years of childlessness, conceived seven children at one burden (as a punishment for disbelieving the possibility of twins being begotten by one man) ; and when she is brought to bed, in her husband's absence, his mother substitutes seven puppies for the seven children, whom she consigns to Marques, or Marcon, a serf of hers, with orders for their murder : when the King returns she shows him the whelps as the Queen's offspring, and demands her death ; but the King only allows her to be imprisoned.

The children (who were miraculously born with silver chains about their necks) are of course not slain, but fed by a hind in the forest, and tended by a hermit in his cell.

They are unfortunately seen by the Forester Mauquarre, or Malquarrez, who tells the Queen ; and by her desire he goes back to kill them and take away their chains. One, however, who is the hero of the tale, has gone out with the hermit to get food for the others ; so that the forester finds only six of the children, and deprives them of their chains, upon which they are transformed into swans.

¹ The poem begins '*Escoutez seigneurs pour Dieu lespitable*

Que Ihus vous garisse de lamain au Dyable ;'

and every now and then the minstrel addresses his hearers to call their attention to his song. Thus when Elyas first comes to Nimaye, the next sentence begins '*Seigneurs oez chancon qui moult fait aloer.*' After the battle with the friends of the prevost, comes, '*Seigneurs or escoutez chancon de grant baronaige :*' and again, '*Seigneurs or escoutez bonne chancon ;*' and '*Seigneurs oez chancon de bonne entumince ;*' and '*Seigneurs oyez chancon qui est vray.*'

The old Queen questions Marcon, and revenges herself on him by putting out his eyes.

When the Queen has been 11 years in prison, Matebrune prevails on the King to condemn her to be burnt ; and the day is fixed accordingly, and she is led to the stake.

Meanwhile an angel appears to the hermit and orders that the child should go to the city, be christened Helyas, and fight for his mother. He does so, meets the procession, accosts the King, obtains his consent to the battle, borrows from him horse and armour, slays Mauquarre, who is the champion on behalf of the accuser, and frees his mother.

Matebrune flees to a castle ; Helyas prays to God, who restores Marques's sight. He tells his story to his newly-found father and mother, and all the court go to the water where the swans are swimming, and, their chains being restored to them, they resume their human form ; all but one, who remains a swan.

Up to this time, as will be seen, the English poem faithfully accompanies the French one, excepting that as the poet means to make an end here, he summarily burns Matabryne, and says that the 6th brother continued *always* a swan for lack of his chain.

Moreover he makes no mention of the miracle of healing done on Marcus.

The French story proceeds with the abdication of King Oriant (on the plea that he has now lived a long time—*plus que c. ans*—) in favour of Helyas ; with the siege of Matebrune's castle, the death of her champion Hendrys by the hand of Helyas ; her capture, confession, and burning ; whereafter

'Lame emporterent dyables ; ee fut la destinee.'

The angel then appears to King Helyas and bids him leave his father and mother, and seek adventures under the guidance of his brother the swan, who waits for him with '*ung batel*.'

He abdicates, and leaves the kingdom to Orions, and divers governments to his other brothers.

From this differs the English Prose Romance of the Knight of the Swan, which makes no mention of King Oryens' great age, but makes

King Helyas surrender the kingdom again into his hands. Neither does he mention Helyas's departure at the bidding of the angel ; but makes the swan-brother summon him by 'mervaylous cries,' to come into the boat which he has brought, and which he guides, without further adventure, to the city of Nimaye.

But in the French story he arrives soon at a city of Saracens, who assault him and his swan ;—but he is rescued by 30 galleys under the guidance of Saint George (*qui fait bon chevalier*) ; and the four winds also helped, raising a storm and drowning the Saracens.

It then tells how Elyas went on alone in his boat, with the swan, till they came to a castle, called Sauvage, whose master was Agolant, brother of Matebrune ; how their provisions being exhausted, they sought help at the castle ; how Agolant received him well, but, after hearing his story, seizes, imprisons, and promises to burn him eight days thereafter.

But a page escapes and goes to Lilefort to King Orions, who goes with a great force to succour his brother. The men arrive when Helyas is already bound at the stake, and Agolant and all his men have to go out to repel them ;—a friendly hand releases Helyas, who joins his brother's men, and slays Agolant.

Oryons goes back to Lilefort, and Helyas, summoning his brother the swan, pursues his way to Nimaye.

There, in a tournament, he slays an Earl [of Francbourek, says Copland], who, in a false plea before the Emperor Otho, is trying to deprive [Clarysse] Duchess Dabullen [of Bouillon] of her lands ; and wins for himself the lands of Ardennes [of Dardaigne, in Copland] belonging to the Earl ; and also gets to wife Beatrice, the fair daughter and heiress of the Duchess, by whom he has a daughter Idein or Ydain, who in time becomes the mother of Godfrey of Bouillon.

He leaves Nimaye and goes to his duchy of Bouillon, conquering in the way *Asselin le prevost* and many partisans of the deceased Earl, who had laid an ambush for him.

Many perilous adventures then befell him in Bouillon, which are recounted at considerable length ; and afterwards the story tells how that, his wife having disobeyed his commandment which he laid upon her, not to inquire concerning his kith and kin, he departs from her,

and rides away to Nimaye, to take leave of the Emperor, and bespeak his protection for his wife, daughter, and lands.

Thence, amidst great lamentation of the Emperor and all his barons, he departs in his boat with his brother the swan, and no more is known of him.

Oncq ne sceurent quelle part y fuournes.

Then it passes on to tell of Godfrey Earl of Bouillon, his birth and deeds. How with the leave of the Emperor, Eustace Earl of 'Boulogne sur mer salee' went a courting to Ydain 'a la fresce coulour' (daughter of Helyas), then aged 13 years; how he married her; and how in the three years following she had three fair sons, Godfrey, Baldwin, and Eustace; and how that the eldest after many noble deeds went to Palestine, and took the Holy City. The poem ends with the assault and capture of Jerusalem and the crowning of Godfrey as its King.

The English Prose Romance takes up the story of Helyas where the French Poem leaves him, and tells how he arrived at Lilefort and is welcomed by his father and mother after his viij years' absence.

The Queen, it tells us, had a dream, in which she dreams that if they get the two cups which had been made of the 6th son's chain, and lay them on two altars, and set the swan on a bed betwixt the altars, and cause two masses to be said by devout priests who shall consecrate in the two chalices, the swan shall return to his own form: and 'Ryght so,' says Copland, 'as the priests consaered the body of our Lorde at the masse, the swanne retourned into his propre fourme and was a man,' and he was baptized, and named Emery.

'The whiche sith was a noble knight.'

'And thus,' he says, 'the noble king Oriant and the good queene Beatrice finabli recovered all their children by the grace of God, wherfore fro than forthon they lived holyly and devoutly in our Lorde.'

Now King Oriant had 'made a Religion' at the hermitage where his son Helyas had been brought up; and thither, after recounting his adventures, the good Knight of the Swan betook himself, with a simple staff in his hand, and made himself a 'Religious.'

And close to the convent he caused to be built a castle like to

that of Bouillon, and he called it Bouillon, and the forest that was about it he called Dardayne, after the land that he had won from the Earl.

The English story here goes on to tell of the marriage of Eustace Earl of Boulogne and Ydain daughter of Helyas, and of the birth of her sons Godfrey, Baldwin, and Eustace ; and how that her mother, the Duchess of Bouillon, lamenting for the loss of her husband Helyas, sent messengers all over the world to find him ; and how that Ponce, one of these messengers, went to Jerusalem, and meeting there the Abbot Girarde of Saincteron, which is nigh to Bouillon, they determined as fellow-countrymen to return together. How they lose their way, and come to the castle of Bouillon *le restaure*, and are struck by the likeness to their own Bouillon ; how they inquire of the Curate, and hear who it was who built the castle and named the forest.

And how that they make themselves known to Emery and Helyas, and also to the King and Queen, who had come to live at the castle, and how they returned to their country, bearing a token from Helyas to his wife.

Then it tells how the Duchess and the Countess Ydain, whose sons were by this time adolescent, set forth to see their husband and father Helyas, and how they found him lying sick unto death, and how shortly thereafter ‘he desceased in our lorde Jesu Chryst.’

How the ladies returned to Bouillon, and how the three noble brethren prepared themselves by a knightly education for the day when it should please God to give the kingdom of Jerusalem into the hands of Godfrey of Bouillon, the eldest born. ‘And thus,’ says Copland, ‘endeth the life and myraculous hystory of the most noble and illustrious Helyas knight of the swanne, with the birth of the excellent knyght Godfrey of Boulyon, one of the nyne worthiest, and the last of the three crysten.’

The English romance, printed by Copland, is in some parts much fuller even than the French poem, going more into detail as to the wooing of King Oryens, and the cause of the enmity of Matabryne ; but here and there the French ‘chanson’ has details which Copland’s book does not give ; such as the troublous adventures of

Helyas in his journey between Lilefort and Nimaye, and the acts and prowess of Godfrey, and his conquest of his kingdom ; but as to the legendary hero of the story, the Knight of the Swan, the tale of his deeds until his retirement from the world is mainly the same, in the English prose and in the French verse.

THE CASKET.

This curious work, of which I have before made mention, is an ancient ivory one, of 14th-century workmanship, now belonging to Mr William Gibbs of Tyntesfield, co. Somerset, and formerly to his wife's family, the Crawley-Boeveys, Baronets, of Flaxley Abbey, co. Gloucester. It is 8 inches long, $5\frac{2}{3}$ deep, and $5\frac{1}{2}$ inches high ; and in its thirty-six compartments it gives the history of the Knight of the Swan ; going no further than our poem, except that it depicts the capture of Matabryne's castle and the leave-taking and departure of Helyas. It is this last compartment that so nearly resembles the illumination at the head of the French poem.

I now proceed to describe the carvings in the several compartments, which are all of them remarkable for their accurate detail of arms and costume, and some groups, especially in Nos. 23 and 24, very spirited in their execution.

The top of the casket.

1. The King, Queen, and Matabryne on the wall. Mother and Twins below.
2. The King and the Queen in bed.
3. The King discovers that the Queen is with child.
4. The Queen asleep in bed : Matabryne carries off the children.
5. Matabryne delivers the children to Marcus.
6. Matabryne drowns the bitch in a well.
7. Matabryne presents the whelps to the King, who wrings his hands.
8. Marcus exposes the children in the forest.
9. Malkedras (?) thrusts the Queen into prison.
10. The hermit finds the children.
11. A hind suckles them ; and Malkedras finds them.
12. Malkedras tells Matabryne.

The front of the casket.

13. Malkedras takes the chains from the children's necks.
14. They fly away as swans.
15. Matabryne praises and caresses Malkedras.
16. Matabryne taunts the King, and gets leave to burn the Queen.
17. A soldier is leading the Queen to execution : she has fallen on her knees and is praying. See l. 90, note.
18. The King is on his throne as if to see the burning. Matabryne and a man in armour behind him, counselling him.
19. The angel appears to the hermit and the child.
20. The hermit and the child set forth on their way.

The left side of the casket.

21. The King on his throne ; the Queen presents the child as her champion, and Matabryne Malkedras as hers.
22. Combat between Helyas and Malkedras.
23. Helyas having slain Malkedras, bears away his head.
24. Flight of Matabryne.

The back of the casket.

25. Helyas presents the head of Malkedras to the King.
26. Reconciliation of King Oryens and Queen Beatrice.
27. The King and Queen embrace Helyas.
28. King Helyas with a kneeling figure before him. He seems to be giving something into his hand ; and perhaps it is a commission to a captain 'to prepare a lytle hoste,' as Copland has it.
29. His army march against Matabryne.
30. They prepare to assault
31. The castle and its defenders.
32. Capture of Matabryne.

The right side of the casket.

33. Helyas recounts his adventures to his father and mother.
34. The burning of Matabryne.

35. The King and the Queen gazing

36. At Helyas departing in his ship alone, led by his brother the Swan.

The letter from Mr Dallaway, and extract of a letter from Mr Way in the note below, give the opinion of those antiquaries on the date and artistic value of this casket.¹

¹ Mr Dallaway's respectful compliments to Sir Thomas Crawley, with the cabinet he has so long detained. He should have returned it with more satisfaction had he been able to discover the whole of the history represented, which is too complicated for him to unravel.

Upon the upper compartment is evidently shown the well-known Legend of Isenbard, Earl of Altorf, and Immentruda his wife, with her supernatural progeny.

The two sons, who were preserved, were called Guelfo and Ghibelino, and their descendants were leaders of the factions by which the Italian States were distracted in the 12th century.

He is of opinion that the remainder of their legendary story is described around the sides of the cabinet, and is not without hopes that, when he can meet with a very scarce collection of German novels, entitled "*Camerarii Horæ Subcæsiæ*," it will furnish him with the whole of the detail.

The armour and weapons of some of the figures are decidedly those of the 14th century, when elaborate carving was in very general use, and many Greek artists were encouraged: which circumstance seems to establish the date of the specimen.

The enclosed drawing Mr D. begs that Sir Thomas will accept, with many thanks, for the permission he has obtained to have it etched. He will take care that justice be done to it, and hopes that Sir T. will find room in his portfolio for some of the proof impressions.

Jan. 5, 1793.

Sir Thomas Crawley.

Woolham Manor,

Reigate, Nov. 29, '60.

Dear Sir Martin,

Your kindness in permitting me to bring home your curious ivory casket has, as I anticipated, enabled me to ascertain the whole of the subjects represented upon it. After much fruitless research, and showing the casket to several learned friends, I have at length got the right clue, and all difficulty ceases. The subjects are all from one romance, known as the "*Knight of the Swan*," and not found in any of the abstracts of middle-age romances, by Ellis, Dunlop, or the Italian writer Ferrario. It has, however, been published, but the volumes containing it are of very great rarity.

I hope to send you an account of the romance, detailing the subjects as they occur on the casket.

. I should almost suggest only to repair the broken portions of the metal bands as they exist, not to renew those which have been

ORIGIN OF THE ROMANCE.

Little or nothing can be added, on this head, to what Mr Thoms has collected in his preface to the *Knight of the Swan*; and what I here write is chiefly drawn from that source.

Mr Utterson quotes Mr F. Cohen (Sir Francis Palgrave) for the opinion that the earliest form in which the story exists is in the *Chronicle of Tongres*, written by the *Maitre de Guise*, and incorporated in great part into the *Mer des Hystoires*. There is also, he says, an Icelandic Saga of Helis, the *Knight of the Swan*, in which he is called a son of Julius Cæsar; and a similar legend is introduced into the German romance of *Lohengrin*, of which an edition was printed at Heidelberg as late as 1813. The story is still popular in Flanders, where a Chap-book, entitled *De Ridder Met de Zwaen*, was of frequent occurrence early in this century.

The immediate parent of the English prose romances on the subject appears to be the French folio printed in 1504, and entitled *LA GENEALOGIE AVECQUES LES GESTES ET NOBLES FAITZ D'ARMES DU TRES PREUX ET RENOMME PRINCE GODEFFROY DE BOULION ET DE SES CHEVALEREUX FRERES BAUDOUIN ET EUSTACE, YSSUS & DESCENDUS DE LA TRES NOBLE & ILLUSTRE LIGNEE DU VERTUEUX CHEVALIER AU CYNE. AVECQUES AUSSI PLUSIEURS AUTRES CRONIQUES HYSTOIRES MIRACULEUSES; TANT DU BON ROY SAINT LOYS COMME DE PLUSIEURS AULTRES PUISSANS & VERTUEUX CHEVALIERS.*

It was the first thirty-eight chapters of this work that were published in an English form by Robert Copland (which is the version edited by Mr Thoms); and Ames speaks of a translation published by Wynkyn de Worde, in 1512; but it is not now known to exist.

lost. It is to be considered that these metal bands are not original. The ivory dates from about 1380; the metal work about 1550.

‘Believe me, very sincerely yours,

‘ALBERT WAY.’

‘Sir Martin Crawley-Boevey.’

Mr Way says in another letter that photographs had been taken of the casket. These I have never seen, but a set has been prepared expressly for this edition.

The tradition that the great Godfrey of Bouillon was descended from the Knight of the Swan, has always been a favourite one, and one of the most interesting stories in Otmar's *Volksagen* is founded on it. Nicolas de Klere, in order to set right the common opinion in Flanders,

Om dat van Brabant die Hertoghen
Voormaels, dicke syn beloghen
Alsoe dat sy quamen metten Swane

[Forasmuch as the Dukes of Brabant
have been heretofore much belied
as that they came with a Swan],

professes to tell the truth about it in his *Brabandshe Yeesten*, written in 1318; and Marlaent refers to the same belief in his *Spiegel Historiael*.

On the other hand (through Godfrey, no doubt,) Robert Copland claims it as an honour for his patron, Edward Duke of Buckingham, that from the Knight of the 'Swan' 'linially is dyscended my sayde Lorde.'

As to the portentous birth, which is the basis of the story, similar tales have been not unfrequently told. Amongst others there is one in which the house of Guelph is said to take its name from a like incident.

'Irmentrudes, wife of Isenbard Earl of Altorfe, accused a woman of adultery for bringing forth three children at a birth; adding withal that she was worthy to be sown in a sack, and thrown into the sea; and urged it very earnestly. It chanced in the year following, that she herself conceived, and in the absence of her husband, was delivered of twelve male children at one birth (though very little). But she, fearing the imputation and scandal she had formerly laid on the poor woman, and the law of like for like, caused her most trusty woman to make choice of one to be tendered to the father, and to drown all the residue in a neighbouring river. It fell out that the Earl Isenbard returning home, met this woman, demanding whither she went with her pail? who answered, "to drown a few baggage whelps in the river." The Earl would see them; and notwithstanding the woman's resistance, did so, and discovering the children, pressed her to tell the matter, which she also did; and he caused

them all to be secretly nursed ; and, grown great, were brought home unto him, which he placed in an open hall with the son whom his wife had brought up, and soon known to be brethren by their likeness in every respect. The Countess confessed the whole matter (moved with the sting of conscience), and was forgiven. In remembrance whereof, the illustrious race of the Welfes (whelps) got that name, and ever since hath kept it.'

Westcote (whose words I transcribe, as his book is a privately printed one (1845) from his MS. e. 1600) quotes this story from one Camerarius (he says) of Nuremberg, as a companion to a story of the wife of a peasant of Chumleigh, co. Devon, who had seven children at a birth, and whose husband, for fear of having to maintain so many mouths, resolves to drown them, and declares to the Countess of Devon, who meets him while on his errand, that they are but whelps. She rescues them and provides for them.

In French history we have a story somewhat analogous, in the efforts of the monks to separate Robert Capet and his wife, by persuading him that she had given birth to a monster.

The after part of the story of our book is the old one told with many variations from the time of the Shepherd David until now, of extreme youth, with the aid of the grace of God, vanquishing in battle the evil-doer, though a man of war from his youth.

THE VERSIFICATION OF THE POEM.

Coming now to the versification of the poem : I have thought it useful to analyse it so as to ascertain how far the author has kept himself to the rules of alliterative verse, as collected by Mr Skeat in his *Essay on the subject* prefixed to the 3rd volume of the *Percy Folio*.

The author seems to have contented himself with preserving generally the proper swing of his metre, the accentuated syllables marking it, in most cases, fairly well : but it often halts, the soft or unaccentuated syllables being awkwardly and too prodigally used, and the rime-letters very frequently falling on those syllables.

In many couplets the alliteration is utterly irregular, and in 10 couplets¹ I can discover none at all.

¹ 21, 34, 106, 225, 232, 331-6, 343, 367.

In 22 others¹ he has satisfied himself with a feeble sprinkling of the same letter through the verse without any regard to the loud syllables ; as

60. *at a* chamber dore *as* she forth sowȝte

sometimes also supplementing the weakness of one alliteration by adding a second in the same couplet ; as

241. that *sty*ked *sty*ffe in her Brestes • þat wolde þe qwene BREnne

287. A *kny*ȝte *kaw*ȝte hym by þe Hoade • & ladde hym of þe route.

The couplets in which there are but two rime-letters are very many ; no less than 143² out of the whole number of 370 ; and there are eight couplets³ with four rime-letters.

The other variations from the established rule are : (*a.*) The occurrence of the chief letter on the second instead of the first loud syllable of the second line, which is found 64 times,⁴ and of these 64, 29 (⁵) occur in couplets with but two rime-letters.

(*b.*) The occurrence of two rime-letters in the second line of the couplet, and but one in the first, in 37 couplets.⁶

(*c.*) The absence of the chief letter in the second limb of the couplet occurs 20 times.⁷

(*d.*) The rime-letters occur very often indeed upon unaccentuated or 'soft' syllables ; so often, as to lead one to think that the author must have deemed his task fully done, if only there was any alliteration at all. The number is 72,⁸ besides three in the next class.

¹ 13-4, 32, 49, 52, 60, 81, 96, 113, 132, 145, 153, 165, 185, 199, 210-1, 218, 272, 281-2, 351.

² 5, 6, 8, 10-1, 16, 24, 30-1, 40-1, 45-6, 54, 58, 63, 65, 75-6, 80, 82, 88, 90, 95, 99, 101, 103-5, 108, 110, 114-5, 120-1, 127-9, 137, 139, 142, 146, 149-50, 154-5, 160-2, 166-7, 172, 174, 181, 184, 189, 191-2, 195-6, 200-1, 208, 222, 227-9, 231, 240-1, 244, 247, 250-3, 256, 258, 264-5, 268-9, 271, 273, 280, 285-6, 290, 292, 294, 296, 299, 300, 302-6, 309, 314-6, 320-1, 323, 325, 327-8, 338, 353-4, 368-70.

³ 2, 35, 42, 91, 152, 183, 239, 360.

⁴ 1, 4, 20, 25-6, 30, 42, 53, 69, 70, 112, 136, 156, 173, 179, 183, 202, 212, 217, 226, 236, 239, 248, 261, 295, 310, 313, 317, 319, 324, 329, 331, 334, 355, 359. (⁵) 22, 37-8, 48, 56, 64, 86, 123, 140, 144, 164, 177, 182, 187-8, 190, 194, 203, 205-6, 207, 214, 236, 238, 246, 254, 308, 312, 363.

⁶ 1, 12, 17, 23, 51, 78-9, 83-4, 107, 119, 135, 138, 141, 151, 159, 169, 170, 175, 198, 209, 223, 233-5, 237, 243, 255, 291, 293, 326, 340-2, 350, 356-7.

⁷ 19, 50, 59, 67, 125, 153, 157, 163, 215, 219, 257, 259, 277, 279, 289, 332, 346-7, 352, 364.

⁸ 2, 7, 23, 25-6, 28, 31, 35, 39, 40, 50-1, 66, 70, 73, 77, 79, 82, 102-3, 108-9,

(c.) Where the chief letter occurs in the initial catch of the second couplet.¹

There are also *ten* couplets² with separate alliterations in each line, and

Seven,³ in which there are no rime-letters in the first line.

And the couplets that appear to conform strictly to the canon of alliteration which provides that there shall be three rime-letters in each couplet, viz. two (sub-letters) in the accentuated syllables of the first line or limb of it, and one (the chief letter) on the first accentuated syllable of the second line, are 48 in number;⁴ such as

92. Now Leve we þis Lady ' in langour & pyne

147. They stoden alle styлле ' for stene þey ne durste

But of these 48, the alliteration is not always perfect, *w* having to do duty with words beginning with *Oo* (l. 29); *D* being once used as a rime letter to *T* (l. 27), and the *G* in gladness being once considered mute, so as to rime the word with 'lay in langour' (l. 57).

The former editor draws attention to the existence of some rime-endings in this poem, but they seem to me to be accidental rather than intentional.

Mr Skeat enumerates them in his essay, and I set them down here, excepting those in lines 260-1, where he has been misled by the former editor's mistaking the long second *r* in *nourre*, and reading it *marje*; and in 28, 29, where the editor has mistaken *leue* for *lene*;

12-13, *where* and *there*

31-32, *were* and *there*

158-159, *swyple* and *leyde*. This is not a rime at all.

166-167, *faste* and *caste*

198-199, } *swannes* and *cheynes*. A very doubtful rime.
350-351, }

116, 118, 120, 126-8, 141, 143, 152, 156, 159, 161, 168-9, 175-6, 178, 180, 186, 191, 195, 202, 204, 209, 217, 220-1, 234-5, 250, 256, 261-2, 267, 270, 274, 278, 280, 283-4, 287-8, 292, 294, 337, 341, 343, 347-8, 357.

¹ 55, 75, 96.

² 44, 72, 85, 111, 216, 249, 266, 275, 330, 365.

³ 117, 198, 245, 318, 345, 350, 362.

⁴ 3, 9, 15, 18, 27, 29, 33, 36, 39, 43, 47, 57, 61-2, 71, 74, 87, 89, 91-4, 97-8, 100, 121, 131, 133-4, 147-8, 171, 193, 197, 213, 260, 263, 276, 297-8, 301, 307, 341, 322, 339, 349, 360-1, 366.

237-238, *were* and *mysfare* ;
and I may add 359-60, *moule* and *bledde*.

But among these there are but three rimes which are at all perfect ; and it may be observed that in the 370 lines (from 200 to 570) of William of Palerne, which I have searched cursorily, there are as many :

As, 210, þat of horne ne of *hounde* · ne mizt he here *some*

236-7, *telle* and *wille*

337-8, *speche* and *riche*

404, as euene as ani *wizt* · schuld attely bi *sizt*

490-1, *wise* and *nyce*

563-4, *neue* and *shewe* ;

so the rimes must, I think, be considered as an inadvertence on the part of the poet, and not as an intended embellishment.

CHARACTER OF THE MS.

The manuscript is neatly written in a handwriting of about 1460 ; and seemingly with few, if any, errors. At first sight the letter Thorn appears to be used indiscriminately for Th, but I find that it is *never* used at the beginning of a line, and *never* at the end of a word, whether it be written, for example, *serreth*, or *serrethe*. The Th is used in proper names ; and the few other cases where it is found are, with one exception (thykke), where the sound occurs before the vowel *e*. Thus Sythen, Murther, Ferther, Therefore, and Beetheth, are thus spelt whenever they are found ; and There is only once spelt þefe.

The ȝ is constantly used, representing *gh* in the middle of words and *y* at the beginning.

In most cases where we write *er* in our modern speech, and especially in word-endings, such as *after*, *water*, *together*, &c., the scribe uses a contraction representing *ur*, making the words *aftur*, *watur*, &c.

Where the double *l* is crossed (H), a final *e* has been assumed.

DATE AND DIALECT OF THE POEM.

The date of our poem in its present form appears to be the latter

end of the 14th century; and the dialect in which it is written is Midland, and probably East Midland, as will be seen by the following observations.

The present indicative plurals of regular verbs end everywhere in *-en*. There appears to be an exception to this in l. 72, 'hem that it *deserveth*;' but 'hem' may either be miswritten for 'her;' or else perhaps it is used indeterminately, as 'they' and 'them' are sometimes used now-a-days.

It is not West Midland; for the 3rd sing. indic. almost universally ends in *-eth*; the only exceptions being '*lykes*' in l. 134; '*wenches*' in ll. 155 and 178; '*bounces*' in l. 323, and '*formerkenes*' in l. 362, though this last (see the note on the line) is a doubtful instance. Robert of Brunne also uses this termination in *-es*; but always, apparently, for the sake of the rime.

The second person sing. indic. ends in *-est*; excepting the word '*flypyles*' in l. 305. 'Thou *were*' is used in lines 236-7.

In many instances the *e* final is omitted in the past tense of weak verbs; as, delyvered, 155 and 178; graunted, 189 and 246. See also ll. 18, 24, 28, 39, 62, 91, 107, 108, 255, 275, 281, and 339.

There are some terminations in *-eth*, used instead of *-ed* for the perfect participles of regular verbs. See ll. 78, 175, 200, 209, 310.

The plurals of nouns end almost universally in *-es*; the only exceptions being *lond-is*, l. 16, *lyon-ys*, l. 214, and *bell-ys*, l. 272 (which are perhaps only variations made by the copyist); *dom-us*, l. 91; and *chylderen*, ll. 20 and 82.

Fader is uninflected in the possessive case, l. 203. The other genitives are in *-es*.

Some nouns of time and measure are uninflected in the plural; as *ȝere*, l. 89, 213 (we say now 'a two-year-old colt'), and *myle*, l. 95 (we say now 'it is a two-mile course').

Of the personal pronouns—

I is always used, and not *Ic*.

All people alike, king and peasant, *Thou* and *Thee* one another, without the distinction of rank, such as is shown in William of Palerne, by the use of *Ye* and *You*. In one instance, l. 26, the King addresses the Queen as *Ye*. *Hym* is the objective singular, and *Hem*

(in one instance *Ham*, probably for *þam*—a Northern form) the plural: *Them* is never used.

She is the 3rd person fem. nominative, and *Here* or *Her* objective, the latter being used 8 times in the poem, and the former 9.

Hit and *It* are used about equally, the latter rather more frequently. *They* is always used in the plural.

The possessive pronoun of the 3rd person feminine, is *Her* or *Here*. In the plural of all genders it is *Here*, and once *Her*.

The negative form of the verb To Be is once used in *Nere* = *ne were*, l. 3.

The imperfect participles end always in *-ynge*.

This is contrary to early Midland usage, and seems to show that the dialect here employed must have been spoken in the Southern part of the East Midland district, *-ynge* being a Southern form, though it is used in another East Midland book, 'Body and Soul,' l. 396 [brennynge], and by Robert of Brunne 'Handlyng Synne;' and by Chaucer. But as the peculiarities of each dialect were no doubt always understood by the neighbours on the borders of the several districts, and by degrees became naturalized beyond their ancient limits; so probably at the time when the *Cheualere Assigne* was written, the Southern and Midland dialects at least were beginning to blend and form a common language.

One peculiarity in this author's style is a strange mixing of past and present tenses; i. e. in the same sentence he constantly, as does also Chaucer sometimes, uses the historical present, and the perfect. Thus in l. 229,

'The chyldre *stryketh* hym to, & *toke* hym by þe brydelle.'

See also lines 63, 115-16, 151, 155, 173, 178, 190, 221, 267, 332, 341, 355, 361-2, and 365.

Mr Morris writes, 'The Dialect in its *present form* is East Midland. But as we do not find [other] East Midland writers adopting alliterative measure in the 14th century, I am inclined to think that the original English text was written in the N. or N.W. of England, and that the present copy is a mere modified transcript. This theory accounts for the *es*'s in the 3rd person [sing.], which are

not required for the rime, and may be forms belonging to the earlier copy, and unaltered by the later scribe.'

I have to thank Mr Morris, Mr Skeat, and Mr Furnivall for their kind suggestions during the progress of my work, and I must make also my acknowledgments to Mr Brock for his faultless transcript.

Although, therefore, I suppose that, from their uncertain character, the dialect or grammatical peculiarities of this poem are not of any particular value in the history of the language, yet as it is at any rate a contribution to that history, and as I think that whatever is worth doing at all, is worth doing thoroughly, I have made the Glossary as copious and accurate as I could. Besides, there is some spirit and vigour in the Poem itself; and I hope the reading of the little book may be as entertaining to the members of the Early English Text Society, as the editing of it has been to me.

H. H. G.

.,. CHEUELERE .,. ASSIGNE .,.

[*Colton MS. Caligula A. ii., fol. 125 b.*]

¶ Alle weldynge god · whenne it is his wylle,
Wele he wereth his · werke *with* his owne honde :
For ofte harmes were hente · þat helpe we ne myȝte ;
Nere þe hyȝnes of hym · þat lengeth in heuene. 4
For this I saye by a lorde · was lente in an yle,
That was kalled Iyor · a londe by hym selfe.
The kynge hette oryens · as þe book tellethe ;
And his qwene bewtrys · þat bryȝt was & shene : 8
¶ His moder hyȝte Matabryne · þat made moche sorwe ;
For she sette her affye · in Sathanas of helle.
This was chefe of þe kynde · of cheualere assygne ;
And whenne þey sholde in-to a place · it seyth fulle
wele where, 12
Sythen aftur his lykyng · dwellede he þere,
Withe his owne qwene · þat he loue myȝte :
But alle in langour he laye · for lofe of here one,
That he hadde no chylde · to cheuenne his londis ; 16
¶ But to be lordeles of his · whenne he þe lyf laste :
And þat honged in his herte · I heete þe for sothe.

Line 5. See note on l. 23.

6. lyor. In the French poem it is *Lilefort*, and in Copland also.

7—9. The King is called *Oriant* in the French version, and the Queen *Bietrix*, and the King's mother *Matebrune*.

11. 'This' must mean 'this King.'

12. I cannot make sense of this line. 'Sholde'=should go, and 'it' means the book.

18. longed in his herte = weighed upon his mind.

The King and
the Queen, talk-
ing on the wall,
see beneath them
a woman with
her twins,

As þey wente vp-on a walle · pleyng hein one,
Bothe þe kyng & þe qwene · hein selfen to-gedere : 20
The kyng loked a-downe · & by-helde vnder,
And sey3 a pore womman · at þe ȝate Sytte,
Withe two chylderen her by-fore · were borne at a
hyrthe ;

whereat he weeps.

And he turned hym þenne · & teres lette he falle. 24
¶ Sythen sykede he on-hyze · & to þe qwene sayde,
'Se ȝe þe ȝonder pore womman · how þat she is pyned
Withe twynlenges two · & þat dare I my hedde wedde.'

The Queen says
she disbelieves
in twins. Each
must have a
father.

The qwene nykked hym with nay · & seyde 'it is not
to leue : 28
Oon manne for oon chylde · & two wymmen for
tweyne ;

Or ellis hit were vnsemelye þyng · as me wolde þenke,
But eche chylde hadde a fader · how manye so þer
were.'

The King re-
bukes her,

The kyng rebukede here for her worþes ryȝte þere ; 32
¶ And whenne it drow3 towarde þe nyȝte · þey wenten
to bedde ;

and at night
begets on her
reasonably many
children,

He gette on here þat same nyȝte · resonabulliche manye.
The kyng was witty · whenne he wysste her with
chylde,

And þankede lowely our lorde · of his loue & his
sonde. 36

19. walle. The French has '*tour*.'

23. Chaucer frequently omits the relative, as is done here.

26. 'is pyned' must mean 'has travailed,' or been in pain.

28. it is not to leue. The edition of 1820 has *lene*. In the French it is *vous parlez de neant*.

29. This means, 'One man can beget but one child, nor can one woman have more than one at a time by the same man. Two honestly-begotten children must needs have two mothers.' Twins were once thought to reflect on the mother's chastity.

The French poem has

*Sa deux hommes ne sest livree char-
nellement.*

31. how manye so = howso[ever] many.

32. ryȝte there = On the spot.

33 & 37. drow3 and drowȝe. 'The correct form is *drom*.'—R. Morris.

34. He gette, &c. It is printed *gotte* in the Roxb. ed., but the word is plainly *gette* in the MS. The French has

*Engendra le seigneur en la dame
raillant*

*rij enfans celle nuit en ung engen-
drement.*

But whenne it drowȝe to þe tyme · she shulde be de-
lyuered,

Ther moste no womman come her nere · but she þat
was cursed,

His moder matabryne · þat cawsed moche sorowe ;
For she thowȝte to do þat byrthe · to a fowle ende. 40

¶ Whenne god wolde þey were borne · þenne browȝte
she to honde

Sex semelye sonnes · & a dowȝter þe seueneth,

to wit, six sons
and a daughter,

.;. MATABRYNE. .;.

[Fol. 126.]

Alle safe & alle sounde · & a seluer cheyne

with silver chains
about their necks.

Eche on of hem halde · a-bowte his swete swyre. 44

And she lefte hem out · & leyde hem in a cowche ;

And þenne she sente aftur a man · þat markus was
called,

But Matabryne
sends for her man
Marcus,

That hadde serued her-selueñ · skylfully longe :

He was trewe of his feyth · & loth for to tryfulle ; 48

¶ She knewe hym for swych · & triste hym þe better ;

And seyde, ‘ þou moste kepe counselle · & helpe what
þou may :

The fyrste grymme watur · þat þou to comeste, 51

and bids him
drown the
children.

Looke þou caste hem þer-In · & lete hym forthe slyppe :

Sythen seehe to þe courte · as þou nowȝte hadde sene,

And þou shalt lyke fulle wele · yf þou may lyfe aftur.’

39. ‘þat cawsed moche sorowe.’ These words, and ‘the cursed man in his feyth,’ are, like the Homeric *ποῦας* and *ποιμένα λαῶν*, applied as a sort of verse-tag to fill up the line, and serve as constant epithets respectively to Matabryne and Malkedras.

40. do . . to a fowle ende. See l. 138. As in Shakespere, *Much Ado about Nothing*, V. 3 : ‘*Done* to death with slanderous tongues.’

45. lefte = lifted.

46. Markus, called *Marques* and *Marcon* in the French poem.

49. knewe, should be *knew* ; the *e* is superfluous ; but it is so in the MS.

49. swych. Wrongly printed *swyth* in the Roxb. ed.

triste. Wrongly printed *tristed*, in the same, moste ; the *e* is superfluous.

50. kepe counselle = be secret.

52. hym for *hem*.

53. seehe = betake thyself. Comp. *Ezekiel* xiv. 10, ‘him that seeketh unto him.’

54. lyke full wele = be well-liking = prosper. Comp. ‘fat and well-liking,’ *Ps.* xcii. 13 ; ‘worse-liking,’ *Daniel* i. 10. ‘I believe the original construction was, “And it shal like þe ful wel” = and it shall please thee full well. See l. 134.’—R. Morris.

Mar it gneues,
but dares not
disobey.

Whenne he herde *þat* tale · hym rewede *þe* tyme ;
But he durste not werne · what *þe* qwene wolde. 56

¶ The kyng lay in langour · sunn gladdenes to here ;
But *þe* fyrste tale *þat* he herde · were tydynge febulle,
Whenne his moder matabryne · browȝte hym tydyng.
At a chamber dore · as she forthe sowȝte, 60

She takes seven
whelps,

Seuene whelpes she sawe · sowkyng *þe* damme,
And she kawȝte out a knyfe · & kyllde *þe* byeche ;
She caste her *þenne* in a pytte · & takethe *þe* welpes,
And sythen come byfore *þe* kyng · & vp on-hyȝe she
seyde, 64

and shows 'em to
the King as the
Queen's off-spring,
and bids him
have her burnt.

¶ 'Sone paye *þe* with *þy* qwene · & se of her berthie.'
Thenne syketh *þe* kyng · & gynnythe to morne,
And wente wele it were sothe · alle *þat* she seyde.
Thenne she seyde, 'lette brene her a-none · for *þat* is
þe beste.' 68

He refuses.

'Dame, she is my wedded wyfe · fulle trewe as I wene,
As I haue holde her er *þis* · our lorde so me helpe !'

She vituperates.

'A, kowarde of kynde,' *quod* she · ' & combred wrecche !
Wolt *þou* werne wrake · to hem *þat* hit deserueth ?'

He says, 'Stow
her where thou
wilt, so that I
see it not.'

¶ 'Dame, *þanne* take here *þy* selfe · & sette her wher *þe*
lykethe, 73

So *þat* I se hit noȝte · what may I seye elles ?'
Thenne she wente her forthe · *þat* god shalle confounde,
To *þat* febulle *þer* she laye · & felly she bygynneth, 76
And seyde, 'a-ryse wrecched qwene · & reste *þe* her no
lengur ;

She falls foul of
the Queen,

Thow hast by-gylethe my sone · it shalle *þe* werke
sorowe :

Bothe howndes & men · haue hadde *þe* a wyll :
Thow shalt to prisoun fyrste · & be brente aftur.' 80

60. sowȝte. See note on l. 53.

64. come. The correct form is *com*.
on-hyȝe = aloud.

68. lette brene her = have her
burnt.

72. deserueth. As to this termina-

tion in *-eth*, see Preface, p. xvi.

75. See note on l. 190.

78. by-gylethe. The final *e* is un-
necessary; but there is a contraction
representing it in the MS.

¶ Thenne shrykede þe ȝonge qwene · & vp on hyȝ and, in spite of
cryethe, her moans,

‘A, lady,’ she seyde · ‘where ar my lefe chylderen?’

Whenne she myssede hem þer · grete mone she made.

By þat come tytlye · tyrauntes tweyne, 84

And by þe byddyng of matabryne · a-non þey her hente,

And in a dymme prysoun · þey slongen here deepe,

And leyde a lokke on þe dore · & leuen here þere : 87 [Fol. 126 b.]
has her thrown
into prison,
where she lies
eleven years.

Mete þey caste here a-downe · & more god sendethe.

¶ And þus þe lady lyuede þere · elleuen ȝere,

And mony a fayre orysoun · vn-to þe fader made,

That saued Susanne fro sorowefulle domus · [her] to saue als. But God, who
saved Susanna,
hears her prayer
also.

Now leue we þis lady in langour & pyne, 92

And turne aȝeyne to our tale · towarde þese chylderen,

And to þe man markus · þat murther hem sholde ;

How he wente þorow a foreste · fowre longe myle,

Thylle he come to a watur · þer he hem shulde in drowne ; Marcus takes the
children to drown
them. 96

¶ And þer he keste vp þe clothe · to knowe hem bettur,

And þey ley & lowȝe on hym · louelye alle at ones : But they look on
him in lovely
wise,

‘He þat lendethe wit,’ quod he · ‘leyne me wyth sorowe,
If I drowne ȝou to day · thowghe my deth be nyȝe.’ 100 and he won’t,

Thenne he leyde hem adowne · lappedde in þe mantelle, but leaves them
all wrapped in a
mantle, and
commends them
to Christ.

And lappede hem, & hylyde hem · & hadde moche
rewthe,

That swyche a barmeteme as þat · shulde so be-tyde.

Thenne he takethe hem to criste · & aȝeyne turnethe. 104

81. See note on l. 64.

84. By þat = by that time, then.
tyrauntes. The French poem has
Sers (serfs).

86. slongen. Roxb. ed. has *slongen*,
which is an error of transcription.

90. This particular orison, with
Susanna for its example, finds a place
in the French poem, not at this point,
but during the procession from the
city to the place of burning, Mata-

bryne’s remark thereon being ‘*ça ne
rault ung bouton.*’

91. domus. This *might* be a mis-
writing for ‘dom (= doom) us,’ as
the former edition reads it; but it is,
no doubt, a plural in *us*, the word *her*
having slipped out.

99. wit. Wrongly printed *nth* in the
former edition.

103. swyche. See note on l. 49.

- ¶ But some þe mantelle was vn-do · with mengynge of
her legges ;
They cryedde vp on-hyze · with a dolefulle steneune,
They chyuered for colde · as cheuerynge chyldeñ,
A hermit hears
them sob,
They ȝoskened, & cryde out · & þat a man herde, 108
An holy hermyte was by · & towarde hem comethe :
Whenne he come by-tore hem · on knees þenne he felle,
and cries to
Christ for suc-
cour;
And cryede ofte vpon cryste · for somme sokour hym
to sende,
If any lyfe were hem lente · in þis worlde lengur. 112
a hind comes and
suckles them ;
¶ Thenne an hynde kome fro þe woode · rennyng fulle
swyfte,
And felle be-fore hem adowne · þey drowȝe to þe
pappes ;
The heremyte prowde was þer-of · & putte hem to
sowke :
and the hermit
takes them home
and lends them.
Sethen taketh he hem vp · & þe hynde folowethe, 116
And she kepte hem þere · whylle our lord wolde.
Thus he noryscheth hem vp · & criste hem helpe send-
ethe.
Of sadde leues of þe wode · wrowȝte he hem wedes.
Malkedras the
Forester passes
and sees them,
Malkedras þe fostere · þe fende mote hym haue, 120
¶ That cursedde man for his feythe · he come þer þey
weren,
And was ware in his syȝte · syker of þe chyldeñ ;
He turnede aȝeyn to þe courte · & tolde of þe chaunce,
tells Matabryne,
And menede byfore matabryne · how mony þer were. 124
' And more merueyle þenne þat · Dame, a seluere cheyne
Eche on of hem hath · abowte here swyre.'
She seyde, ' holde þy wordes in chaste · þat none skape
ferther ;
I wyll soone aske hym · þat hath me betrayed.' 128

119. sadde leues of þe wode. Fr. *feuilles de loriers*.

120. Malkedras is called in the French MS. *Malquarrez* and *Mauquarre*.

124. menede. Wrongly printed *meuede* in the Roxb. ed.

127. holde thy wordes in chaste = be silent.

¶ Therne she sente aftur markus · þat murther hem who questions
Mareus,
sholde ;

And askede hym, in good feythe · what felle of þe
chyldren :

Whenne she hym asked hadde · he seyde, ‘here þe
sothe ;

Dame, on a ryueres banke · lapped in my mantelle, 132 and, hearing the
truth, has his
eyes put out ;

I lafte hem lyyng there · leue þou for sothe :

I myȝte not drowne hem for dole · do what þe lykes.’

Thenne she made here alle preste · & (putt) out bothe
hys yen.

Moche mone was therfore · but no man wyte moste. 136

¶ ‘Wende þou aȝeyne malkedras · & gete me þe cheynes, sends Malkedras
to take the chains,
and slay the
children.
And withe þe dynte of þy swerde · do hem to dethe ;
And I shalle do þe swych a turne · & þou þe tyte hyȝe,

That þe shalle lyke ryȝte wele · þe terme of þy lyue.’ 140

Thenne þe hatefulle thefe · hyed hym fulle faste,

The cursed man in his feythe · come þer þey were.

By þenne was þe hermyte go in-to þe wode · & on of He finds but six,
one being away
with the hermit.
þe children,

For to seke mete · for þe other sex, 144

¶ Whyles þe cursed man · asseyde þe other :

And he out withe his swerde · & smote of þe cheynes. He smites off the
chains ; and the
children change
into swans.
They stoden alle styll · for stere þey ne durste ;

And whenne þe cheynes felle hem fro · þey flowen vp
swannes 148

To þe ryuere by-syde · withe a rewfulle steuene.

And he takethe vp þe cheynes · & to þe cowrte
turnethe,

And come by-fore þe qwene · & here hem bytakethe :

Thenne she toke hem in honde · & heelde ham fulle
style ; 152

¶ She sente aftur a golde-smyȝte · to forge here a cowpe ;

133. leue. Wrongly printed *lene* in of the MS. by the original scribe.
the edition of 1820. 138. do. See note on l. 40.

135. The Roxb. ed. omits *putt*, 140. See note on l. 54.
which has been added in the margin

The old Queen
gives the chains
to a goldsmith to
make a cup of.

And whenne þe man was comen · þenne was þe qwene
blythe,

And delyuered hym his weyȝtes · & he from cowrte
wendes :

She badde þe wesselle were made · vpon alle wyse : 156

The goldesmyȝth gooth & beetheth hym a fyre · &
brekethe a cheyne,

One chain mul-
tiplies so in the
melting-pot, that
half of one
suffices.

And it wexeth in hys honde · & multiplyethe swyde :

He toke þat opur fyue · & fro þe fyre hem leyde,

And made hollye þe cuppe · of haluendelle þe sixte. 160

¶ And whenne it drowȝe to þe nyȝte · he wendethe to
bedde,

The goldsmith
tells his wife, and
asks her counsel.

And thus he seythe to his wyfe · in sawe as I telle.

‘The olde qwene at þe courte · hath me bytaken

Six cheynes in honde · & wolde haue a cowpe ; 164

And I breke me a cheyne · & halfe leyde in þe fyre,

And it wexedde in my honde · & welde so faste,

That I toke þe opur fyve · & fro þe fyre caste,

And haue made hollye þe cuppe · of haluendele þe
sixte.’ 168

She says, ‘Keep
the rest ! The
Queen has full
weight. What
would she have
more ?’
[Fol. 127 b.]

¶ ‘I rede þe,’ quod his wyfe · ‘to holden hem styll ;

Hit is þorowe þe werke of god · or þey be wronge
wonneñ ;

For whenne here mesure is made · what may she aske
more ?’ 171

And he dedde as she badde · & buskede hym at morwe ;

He gives the old
Queen the cup
and the half
chain.

He come by-fore þe qwene · & bytaketh here þe cowpe,

And she toke it in honde · & kepte hit fulle clene.

‘Nowe lefte ther ony ouur vn-werkethe · by þe better
trowthe ?’

And he recheth her forth · haluendele a cheyne : 176

162. The conversation between the
goldsmith and his wife is much longer
and more dramatic in our poem than
in the French.

170. þorowe. Wrongly printed *Thore*
in the Roxb. ed.

170. wronge wonnen=wrongly (i. e.
wrongfully) acquired.

176. recheth. Misprinted *recketh*.
forth. Misprinted *ferth* in the
Roxb. ed.

¶ And she rawȝte hit hym aȝeyne · & seyde she ne
rowȝte ; She gives him
the half chain
and his pay.

But delyuered hym his seruyse · & he out of cowrte
wendes.

‘The curteynesse of criste,’ *quod* she · ‘be with þese
opur cheynes ! 179

They be delyuered out of þis worlde · were þe moder eke,
Theene hadde I þis londe · hollye to myne wyll :

Now alle wyles shalle fayle · but I here dethe werke.’

At morn she come byfore þe kyng · & by ganne fulle
keene ; 183 She scolds the
King for leaving
his Queen so long
unburnt,

‘Moche of þis worlde sonne · wondrethe on þe aȝone,

¶ That thy qwene is vnbrente · so meruelows longe,

That hath serued þe dethe · if þou here dome wyste :

Lette sommene þy folke · vpon eche a syde,

That þey bene at þy syȝte · þe .xj. day assygned.’ 188 and bids him
summon his folk.

And he here graunted þat · withe a grymme herte ;

And she wendeth here adown · & lette hem a-none
warne. He grieues ; but
grants it.

The nyȝte byfore þe day · þat þe lady shulde brenne, The night before
the burning
comes an angel
to the hermit.

¶ The angelle seyde, ‘criste sendeth þe worde · of þese
six chyldreñ ; 193

And for þe sauynge of hem · þanke þou haste serueth :

They were þe kynges Oriens · wytte þou for sothe,

179. ‘*Puis dist entre ses dens assez
bassetement*

*Bien suis de ceulx delivre alez
sont roirement*

*Se leur mere estoit arse ne me
chauldroit neant.*

And then,’ she continues, ‘by my en-
chantments I will cause that my son
never marries again, and so I shall
have all the land at my command.’

186. serued. In the Roxb. ed. this
is erroneously printed *dyserved*.

if thou here dome wyste = if thou
knewest what her sentence ought to be.

190. wendeth here. ‘wend’ is here
used reflexively as ‘went’ is in l. 75,

and ‘hyȝe’ in l. 141, after the French
s’en alla. Comp. Shaksp. 2 Gent. of
Ver. IV. 4 : ‘I . . goes *me* to the fel-
low.’ The phrase in the text seems
to make it more probable that this *me*
is the personal, and not the indeter-
minate pronoun.

194. þanke þou haste serueth =
thou hast deserved thanks. The final
e is too much. See note on l. 78.

195. They were the kynges Oriens =
They were [the children] of the King
Oriens. This expression is not unlike
that in Wm. of Palerne, l. 5437 : þem-
perours moder William.

- Tells him that the six swan-children are sons of Oryens and Beatrice. By his wyfe Betryce · she bere hem at ones, 196
 For a worde on þe walle · þat she wronge seyde ;
 And ȝonder in þe ryuer · swynnen þey swannes ;
 Sythen Malkedras þe forsworn þefe · byrafte hem her cheynes ;
- But that Christ formed the other child to fight for his mother. And criste hath formeth þis chylde · to fyȝte for his moder.' 200
- ¶ 'Oo-lyuynge god þat dwellest in heuene' · quod þe hermyte þanne,
- 'How can this be?' 'How sholde he serue for suche a þynge · þat neuer none syȝe ?'
- 'Take him to Court and have him christened Enyas.' 'Go brynge hym to his fader courte · & loke þat he be cristened ; 203
 And kalle hym Enyas to name · for awȝte þat may be-falle,
 Ryȝte by þe mydday · to redresse his moder ;
 For goddes wyll moste be fulfylde · & þou most forthe wende.'
- The hermit tells the child what he is to do, what a mother is, [Fol. 128.] The heremyte wakyng lay · & thowȝte on his wordes :
 Soone wherme þe day come · to þe chylde he seyde, 208
- ¶ 'Criste hath formeth þe sone · to fyȝte for þy moder.'
 He askede hymm þanne · what was a moder.
 'A womman þat bare þe to man · some, & of her reredde :'
 'Ȝe, kanste þou, fader, enforme me · how þat I shalle fyȝte ?' 212
 'Vpon a hors,' seyde þe heremyte · 'as I haue herde seye.'

201. Oo. Wrongly printed *To* in the former edition. Oo-lyuynge = ever-living

202. þynge. Wrongly printed *ȝnge* in the former edition.

204. Enyas: not *Enyas*, as in the old edition. The French poem has *Elyas* or *Helyas*, which latter is the name given him in the English prose Romance.

A line seems to be omitted between 204 and 205, such as

'Let hym cair to þe court · þer þe kyng dwellethe.'

210. The conversation between the

hermit and the child is more full in the English than in the French poem.

211. A very cramped line. 'A woman that bare thee to man, [my] son; and [thou wast] by her reared.'

'It means, "bare thee so that thou becamest a man." Such is the regular idiom; [God] *wrouȝt me to man* = formed thee so that thou becamest a man, fashioned thee in man's shape; occurs in *Piers Plowman*, A. Pass. i. l. 80.'—W. W. S.

'*Beau filz cest une femme quen ses flans te porta.*'

‘What beste is þat?’ *quod* þe chyldre · ‘lyonys wyldre? and what a horse,
Or elles wode? or watur’ · *quod* þe chyldre þaure. on which he is to
fight.

‘I seyge neuur none,’ *quod* þe hermyte · ‘but by þe mater
of bokes : 216

¶ They seyn he hath a feyre hedde · & fowre lymes hye ;
And also he is a frely beeste · for-thy he man serueth.

‘Go we forthe, fader,’ *quod* þe childe ‘vpon goddes halfe!’ The child is
The grypte eyþur a staffe in here honde · & on here wey willing, and they
strawȝte. go forth on their
way. 220

Whenne þe heremyte hym lafte · an angelle hym suwethe, The hermit
Enur to rede þe chyldre · vpon his ryȝte sholder. leaves the child,
and an angel goes
with him and
counsels him.

Thenne he seeth in a felde · folke gaderynge faste, The child sees a
And a hyȝ fyre was þer bette · þat þe qwene sholde in great crowd and
brenne, a fire kindled in a
field, 224

¶ And noyse was in þe cyte · felly lowde. and a great troop
With trumpes & tabers · whenne þey here vp token ; bringing the
The olde qwene at here bakke · betyngge fulle faste ; Queen from the
city.

The kynge come rydyngge a-fore · a forlonge & more ; 228 The King rides
in front.

The chyldre stryketh hym to · & toke hym by þe brydelle :
‘What man arte þou?’ *quod* þe chyldre · ‘& who is þat’ ‘Who art thou?
and who are
these?’ *quoth* the
child.

215. Or else [a] wood[-beast], or
[a] water[-beast] ?

219. Comp. William of Palerne, l.
2803, ‘Go we now on goddes halve.’

220. The grypte eyþur = They each
seized.

221. suwethe. The Roxb. editor has
mistaken this for *seemeth*.

221-2. rede. Here we find *ride* in
the former edition ; but besides that it
is not so written, the French original
shows that it must be as in the text.
This incident of the angel does not find
its place here, in the French poem.
There, it is when the child accosts the
King that the author says,—

*Homme fol et sauvaige a merveilles
sembloit*

*Lange a dieu le pere sur les paule
scoit*

*Que ce quil devoit dire trop bien lui
enseignoit.*

224. brenne. The final *e* is illegible,
being obliterated by a blot of ink.

bette. Comp. Sir Aldingar, l. 53
(Percy folio, vol. i. p. 168), ‘And fayre
fyer there shalbe *bette*.’

227. *A tant est Matebrune qui
a-maine a grant cris*

*Batant la bonne dame qui eust nom
Bietrie.*

239. Here in the French poem fol-
lows,

*‘Le roy . . .
Toulentiers en eust ris mais trop
dolent estoit.’*

He then asks the child what his own
name is ; and he answers that he has
no name, except that with the hermit
his name has been always Beau filz.
Comp. Libinus Disconius, ll. 25—30 and
62—66. Percy folio, vol. ii. p. 416
and 418.

- ‘I am þe kyng of þis londe · & oryens am kalled,
 And þe ȝondur is my qwene · betryee she hette, 232
 ¶ In þe ȝondere balowe fyre · is buskedde to brenne;
 She was sklawndered on-hyȝe · þat she hadde taken
 howndes;
 And ȝyf she hadde so doñ · here harm were not to
 charge.’
- ‘Thou dost ill to
 be led by Mata-
 bryne.
 ‘Thenne were þou noȝt ryȝ[t]lye sworne,’ quod þe
 chylde · ‘vpon ryȝte Iuge, 236
 Whenne þou tokest þe þy crowne · kyng whenne þou
 made were,
 To done aftur matabryne · for þenne þou shalt mysfare,
 For she is fowle felle & fals · & so she shalle be
 fowndeñ,
 And bylefte with þe fend · at here laste ende, 240
 ¶ That styked styffe in here brestes · þat wolde þe
 qwene brenne:
 I am but lytulle & ȝonge,’ quod þe chylde · ‘leene þou
 forsothe,
 Not but twelfe ȝere olde · enen at þis tyme,
 And I wolle putte my body · to better & to worse, 244
 To fyȝte for þe qwene · with whome þat wronge
 seythe.’
- The King is con-
 tent,
 ‘Thenne graunted þe kyng · & Ioye he bygyunethe,
 If any helpe were þer-Inne · þat here elensen myȝte.
 By þat come þe olde qwene · & badde hym com
 þenne: 248
- The old Queen
 rebukes him.

233. ȝondere. Misprinted *ȝonders* in the Roxb. ed.

235. hadde is erroneously printed *shadde* in the Roxb. ed.

here harm were not to charge = her death would not be a matter of concern to any one. ‘*Charge*, in Chaucer, = a matter of difficulty, a matter of consideration.’—R. M.

236-7. The French corresponding to this passage is,

Arse! Dieu dist lenfant, fait as folle iugement

*Nas pas a droit iuge comme roy loy-
 ament.*

vpon ryȝte Iuge = [hast not] rightly judged. These words are evidence that the French poem was the original of the English one; our poet having apparently taken the word *Iuge* into his text without translating it.

243. Not but = only. In modern Lancashire, *no but*, or *not but*.

245. with whom [soever it be] that wrong saith [of her].

248. þenne = thence.

¶ 'To speke with suche on as he · þou mayste ryȝth
lothe thenke.' 249

'A, dame,' quod þe kyng · 'thowȝte ȝe none synne?
Thow haste for-sette þe ȝonge qwene · þou knoweste
welle þe sothe :

He speaks up for
his Queen, and
[Fol. 128 b.]
tells what the
child says.

This chylde þat I here speke with · seyth þat he
welle prene 252

That þou nother þy sawes · certeyne be neyther.'

And þenne she lepte to hym · & kawȝte hym by þe
lokke ;

Matabryne rushes
at the child and
tears his hair.

That þer leued in here honde · heres an hondredde.

'A, by lyuynge god,' quod þe childe · 'þat hydeste in
heuene, 256

¶ Thy hedde shalle lye on þy lappe · for þy false turnes.
I aske a felawe anone · a freshe knyȝte aftur,
For to fyȝte with me · to dryue owte þe ryȝte.'

'Thy head shall
lie in thy lap!'
quoth he. 'Give
me a man to fight
with!'

'A, boy,' quod she, 'wylt þou so · þou shalt sone
myskarye ; 260

254. hym, sc. the child. The passage in the French poem is curious, the writer exhibiting the rage of the contending parties by a furious succession of rimes in *-aige*, the Norman pronunciation of *-age*.

Mere ce dist le roy vous nestes mie saige

Yeez a ung enfant qui bien semble sauraige

Qui dit que peche faietes et ennuy et hontaige

Que vous la dame a tort vous mettez sur putaige

Quant la vielle lentent a pou quelle nenrage

Aue chereule prent lenfant plus de c. en arrache

Dieu aide dist lenfant ci a mal a contaige

Ceste vielle hideuse a en son corps la raige

Plus fait a redoubter que mil lyon sauraige.

La gloriense dame en qui dieu print umbraige

Menroye en cor vengeance de ce villain hontaige ;

Ce ne me faisoit mie mon pere en lermitaige.

Tous ceulx qui lont oy huchent en leur langaige

Ha : roy de orient ne souffrez tel hontaige :

Li enfant dit assez par les sains de cartaige.

Roy tien a lenfant droit bien pert de hault paraige,

Nulz homs ne puet mieulx dire tant soit de grant langaige,

Dieu te la enroye pour dire cest messaige.

256. hydeste. Sic in MS. 'It is probably thrown in parenthetically, and addressed to God. So in Havelok, "Ihesu crist, þat made mone,

Þine dremes turne to ioye [sone]
Þat wite þw that sittes in trone."

It is very abrupt, certainly.'—W. W. S. In Havelok also, there is a Thou in the former part of the sentence, but here there is none.

'That boy - I'll
get me a man
that shall mar-
thee.'

I wyll gete me a man · þat shalle þe sone marre.'

She turneth her þenne to malkedras · & byddyth hym
take armes,

She sends
Malkedras,

And badde hym bathe his spere · in þe boyes herte :

And he of suche one · gret skorne he þowȝte. 264

An Abbot
christens the
child Enyas.

¶ An holy abbot was þer-by · & he hym þeder bowethe,
For to cristen þe chyld · frely & feyre ;

The abbot maketh hym a fonte · & was his godfader,
The erle of aunthepas · he was another, 268

The countes of salamere · was his godmoder ;

They kallede hym Enyas to name · as þe book tellethe :

Mony was þe ryche ȝyfte · þat þey ȝafe hym aftur :

The bells ring of
themselves all
the light through,
betokening that
Christ was well
pleased.

Alle þe bellis of þe close · rongen at ones 272

¶ Withe-oute ony mannes helpe · whyle þe fyȝte lasted ;

Wherefore þe wyste welle · þat criste was plesed with
here dede.

Whenne he was cristened · frely & feyre,

The King dubs
Enyas knight.

Aftur, þe kyngge dubbede hym knyȝte · as his kynde
wolde : 276

Thenne prestly he prayeth þe kyngge · þat he hym lene
wolde

The King lends
him his good
steed Feraunce,
and armour, and
a shield with a
cross on it.

An hors with his harnes · & blethelye he hym graunt-
ethe :

Thenne was feraunce fette forthe · þe kynges price stede,
And out of an hyȝe towre · armour þey halenne ; 280

¶ And a whyte shekde with a crosse · vpon þe posse
hinged,

And hit was wryten þer-vpon · þat to enyas hit sholde :

261. marre. This is written in the MS. with a long *r* in the second place; and the former editor mistook it for a *y*, and wrote the word *marge*. The word 'miscarrye' in the line above might have undeceived him, for it also has the long *r*, followed by a real *y*.

262. þenne. Printed *thence* in the Roxb. ed.

265. An holy abbot. '*L'Abbe Gautier*,' says the French book.

271. ȝyfte. This is misprinted *ȝyste* in the 1820 edition.

274. welle. Misprinted *welt* in the other edition.

279. Feraunce is *Ferrant* in the French poem.

281. posse. Perhaps miswritten for *poste*, as Utterson has printed it: it is, however, so written in the MS. Ayenbyte of Inwyte.

282. hit sholde [belong].

And whenne he was armed · to alle his rytes, 283

Thenne prayde he þe kyng · þat he hym lene wolde

Oon of his beste memne · þat he moste truste,

To speke with hym but · a speche whyle.

A knyȝte kawȝte hym by þe honde · & ladde hym of
þe rowte : 287

Enyas takes
counsel with a
Knight whom
the King lends
him,

‘What beeste is þis,’ quod þe childe · ‘þat I shalle on
houe !’

¶ ‘Hit is called an hors,’ quod þe knyȝte · ‘a good & an
abulle.’

and learns what
is a horse,

‘Why etethe he yren ?’ quod þe chyld · ‘wylle he ete
noȝthe elles ?’

And what is þat on his bakke · of byrthe, or on
bounden ?’

a saddle, a bridle,
a hawberk, a
helm, a shield, a
lance, and a
[Fol. 129.]

‘Nay, þat in his mowthe · men kallen a brydelle, 292

And that a sadelle on his bakke · þat þou shalt in
syte.’

sword ; and how
to use them.

‘And what heuy kyrtelle is þis · withe holes so thykke ?

And þis holowe [on] on my hede · I may noȝt wele
here.’

‘An helme men kallen þat on · & an hawberke þat
other.’ 296

¶ ‘But what broode on is þis on my breste · hit bereth
adown my nekke.’

‘A bryȝte shelde & a sheene · to shyld þe fro strokes.’

‘And what longe on is þis · that I shalle vp lyfte ?’

‘Take þat launce vp in þyn honde · & loke þou hym
hytte ; 300

‘see thou hit
him.’

285. truste, *pf.* of trust ; it is *triste* in l. 49.

286. a speche whyle. Comp. Shaksp. Two Gent. of Verona, IV. 3.

287. of = from out of.

288. houe. The Roxb. editor reads *hone*. and takes it to be the O.E. *Hon* = to hang, but it is doubtless *Hove* = abide, be.

290. The child puts this question to the King, in the French poem.

291. of byrthe = congenital, born with him, natural.

295. wele. This word is added in the margin in a later hand. It is omitted in the edition of 1820.

holowe = hollow one : the *on* has dropped out, because of the preposition following. See ll. 297, 299.

296. þat other. Misprinted *þe other* in the 1820 edition.

- And *whenne þat* shafte is schynered · take scharpelye another.'
- 'and if we come to ground?' 'Ȝe, what yf grace be · we to grownde wenden?'
- 'Get up again. Draw thy sword, smite him with the edge, staid him in pieces.'
- 'But won't he smite again?'
- 'That will he! never mind! smite off his head!'
- They run together, shiver their spears,
- smash their armour, and upset each other.
- The horses run round the lists.
- And *whenne þat* shafte is schynered · take scharpelye another.'
- 'Ȝe, what yf grace be · we to grownde wenden?'
- 'A-ryse vp lyȝtly on þe fete · & reste þe no lengur; 303
- And þenne plukke out þy swerde · & pele on hym faste,
¶ Alle-wey eggelynges down · on alle þat þou fyndes;
His ryche helm nor his swerde · rekke þou of neyþur;
Lete þe sharpe of þy swerde · schreden hym smalle.'
- 'But wolle not he smyte aȝeyne · whenne he feleth smerte?' 308
- 'Ȝys, I knowe hym fulle wele · bothe kenely & faste:
Enur folowe þou on þe flesh · tylle þou haste hym fallethe;
And sythen smyte of his heede · I kan sey þe no furre.'
- 'Now þou haste tawȝte me,' quod þe childe · 'god I þe betече: 312
- ¶ For now I kan of þe crafte · more þenne I kowthe.'
- Thenne þey maden Raunges · & roñnen to-gedere,
That þe speres in here hondes · shyuereden to peeces;
And for [to] renñene aȝeyn · men rawȝten hem other, 316
Of balowe tymbere & bygge · þat wolde not breste;
And eyther of hem · so smer[t]lye smote other,
That alle fleye in þe felde · þat on hem was fastened,
And eyther of hem topseyle · tumbledde to þe erthe; 320
- ¶ Thenne here horses ronnen forth · aftur þe raunges,
Enur ferañnee by-forne · & þat other aftur;

302. Ȝe. Misprinted *Se* in the edition of 1820.

303. lyȝtly. Misprinted *lyȝt* in 1820.

305. eggelynges = edgewise. With the edge. The contrary of '*fluttings*.'

307. sharpe = sharp edge.

309. Ȝys = yes. Its use here instead of Ȝe. as in l. 302, is due to the negative in the question.

310. fallethe = felled.

316. rennene may be *rennenge*, *sb.*; but more probably the line should be as above, the *to* having been accident-

ally omitted by the scribe.

320. topseyle. *Sic* in MS. Top = head,—as we say, 'from *top* to toe.' Should it be perhaps 'topteyle'? Comp. Wm. of Palerne, l. 2776:

'Set hire a sad strok so sore in þe neeke
þat seche *top ouer tail* tombled ouer
þe hacches.'

321. ronnen. Misprinted *rennen* in the Roxb. ed.

322. *Le destrier Elyas va, lautre poursuivant.*

Feraunce launces vp his fete · & lassethe out his
yeñ :

The fyrste happe, other hele · was þat · þat þe chylde Feraunce lashes
hadde, 324 out and blinds
the other horse.

Whenne þat þe chylde þat hym bare · blente hadde his
fere :

Thenne thei styrte vp on hy · with staloworth shankes, Enyas and
Pulledde out her swerdes · & smoten to-gedar. Malkedras start
up and draw
their swords.

‘Kepe þy swerde fro my croyse’ · quod cheuelrye ‘Beware my
assygne : 328 cross!’

¶ ‘I charde not þy croyse,’ quod malkedras · ‘þe valwe ‘I don’t care a
of a cherye ; cherry for your
cross!’

For I shalle choppe it fulle smalle · ere þenne þis werke
ende.’

An edder spronge out of his shelde · & in his body An adder strikes
spynnethe ; him from out
the cross ; and a
fire thereout
blinds him.

A fyre fruscheth out of his croys · & [f]rapte out his
yen : 332

Thenne he stryketh a stroke · Cheualere assygne, Enyas cuts him
down and takes
[Fol. 129 b.]
off his head.

Eueñ his sholder in twoo · & down in-to þe herte ;

And he bowethe hym down · & ȝeldethe vp þe lyfe.

‘I shalle þe ȝelde,’ quod þe chylde · ‘ryȝte as þe knyȝte
me tawȝte.’ 336

323. yeñ. The transcriber for the Roxb. ed. mistook the curl over the *n* (ñ) for a *d*, as if it was *rd*, and wrote *yerd*, making nonsense of the line.

324. hele. The Roxb. ed. has *fle* ; which is wrong.

325. chylde. This word seems to have crept in by mistake. The sense and alliteration would require ‘blonk’ = steed.

326. Thenne thei. The Roxb. ed. has *Thenne ether* ; the transcriber having mistaken the last *e* in *then* for the beginning of the word *ether*.

staloworth. Miswritten for *stalworth*.

328. cheuelrye. *Sic* in MS.

330. benne = the time when.

331. *Ung serpent a deux testes, oneques tel ne vit homme saillit*

Tout droit a Mauquarre a sa veue se lance

Les deux testes lui ererent les deux yeulx sans doubtaunce.

332. rapte, in MS. ; *frapte*, which is a common word enough, would suit the alliteration better.

333. Thenne. *Sic* in MS. The Roxb. ed. has *whenne*.

334. ‘*Schreding*,’ or some such word, is wanted instead of, or after, *Eren*.

336. I shall þe ȝelde = I shall render unto thee = I shall serve thee, I shall requite thee.

¶ He trussethe his harneys fro þe nekke · & þe hede
wyanethe ;

Sythen he toke hit by þe lokkes · & in þe helm leyde ;
Thoo thanked he our lorde lowely · þat lente hym þat
grace.

Mat bryne flees,
but the child
overtakes her and
has her burnt to
brown ashes.

Thanne sawe þe qwene matabryne · her man so mur-
dered ; 340

Turned her brydelle · & towarde þe towne rydethe ;
The chyld folowethe here aftur · fersly & faste,
Sythen browȝte here aȝeyne · wo for to drye,
And brente here in þe balowe fyr · alle to browne
askes. 344

The young Queen
is unbound.
Enyas tells his
story to the King
and Queen.

¶ The ȝonge qwene at þe fyre · by þat was vnbounden ;
The childe kome byfore þe kynge · & on-hyȝe he seyde,
And tolde hym how he was his sone · ‘ & oþur sex
childeren,

By þe qwene betryce · she bare hem at ones, 348
For a worde on þe walle · þat she wronge seyde ;
And ȝonder in a ryuere · swymmen þey swaȝnes ;
Sythen þe forsworne thefe Malkadras · byrafte hem her
cheynes.’ 351

‘ By god,’ quod þe goldsmythe · ‘ I knowe þat ryȝth wele ;

The goldsmith
says he has five of
the chains at
home.
They all go to
the river and give
the chains to the
swans.
Each choosing
his own, turns to
his human form.
All but one. He,
for want of his
chain, remained
always a swan.

¶ Fyve cheynes I haue · & þey ben fysh hole.’
Nowe withe þe goldsmyȝthe · gon alle þese knyȝtes,
Toke þey þe cheynes · & to þe watur turnen, 355
And shoken vp þe cheynes · þer sterten vp þe swannes ;
Eche on chese to his · & turnen to her kynde :
But on was alwaye a swanne · for losse of his cheyne.
Hit was doole for to se · þe sorowe þat he made ;
He bote hym self with his bylle · þat alle his breste
bledde, 360

345. by þat = by that time.

353. fysh hole = ‘as sound as a
roach,’ as we say.

356. shoken. *Sic* in MS. The former
edition has *stroken*.

357. turnen. The former edition

has *turneden* in this place ; but not in
l. 355.

chese to his = chose his own.

358. alwaye. *Sic* in MS. Edition of
1820 has *always*.

¶ And alle his feyre federes · fomed vpon blode,
And alle formerknes þe watur · þer þe swanne swym-
meth :

There was ryche ne pore · þat myȝte for rewthe,
Lengere loke on hym · but to þe courte wendeñ. 364

'Twas sad to see
his sorrow.

Theane þey formed a fonte · & cristene þe children ;

They christen the
children.

And callen Vryens þat on · and Oryens another,

Assakarye þe thrydde · & gadyfere þe fowrthe ;

The fyfte hette rose · for she was a maydeñ ; 368

The sixte was fulwedde · cheuelere assygne.

And þus þe botenyng of god · browȝte hem to honde. ; .

So by God's help
they were
restored.

. ; . EXPLICIT . ; .

362. formerknes. If this is *v.* land *-en*,
intr., and governed by the *sb.* water,
it should have been by rights *former-*
keneth ; but if it is *pl.* and *tr.* governed
by *federes*, it has borrowed the North-
ern *-es* termination instead of the Mid-

366. The names of the children in
the French poem are *Orions*, *Orient*,
Zacharias, *Jehan*, and *Rosette*.

369. was fulwedde = had been bap-
tized already.

GLOSSARIAL INDEX.

ABBREVIATIONS.

<i>Adj.</i>	= Adjective.	<i>Obj.</i>	= Objective.
<i>Adv.</i>	= Adverb.	<i>O.E.</i>	= Old English, A. D. 500 —1200.
<i>Allit.</i>	= Early Engl. Alliterative Poems.	<i>Pf.</i>	= Perfect.
<i>Art.</i>	= Article.	<i>Pl.</i>	= Plural.
<i>Comp.</i>	= Comparative.	<i>P. pt.</i>	= Past Participle.
<i>Conj.</i>	= Conjunction.	<i>Pers.</i>	= Personal.
<i>Cp.</i>	= Compare.	<i>Poss.</i>	= Possessive.
<i>Dem.</i>	= Demonstrative.	<i>Prep.</i>	= Preposition.
<i>Fem.</i>	= Feminine.	<i>Pron.</i>	= Pronoun.
<i>Fr.</i>	= French.	<i>Ref.</i>	= Reflexive.
<i>Gen.</i>	= Genesis and Exodus.	<i>Rel.</i>	= Relative.
<i>Germ.</i>	= German.	<i>Sb.</i>	= Substantive.
<i>Imp.</i>	= Imperative.	<i>Sc.</i>	= Scottish.
<i>Imp. pt.</i>	= Imperfect Participle.	<i>Sing.</i>	= Singular.
<i>Int.</i>	= Interjection.	<i>Tr.</i>	= Transitive.
<i>Intr.</i>	= Intransitive.	<i>V.</i>	= Verb.

Wm. = William of Palerne.

A, interj. = Ah, 71, 82, 250, 255, 260.

A, art. 5, 6, &c. Perhaps as a numeral = one, 157, 165.

A, prep. = in, or on; O.E. & O. Sc. *An.* In l. 79 it means *at*.

Abbot, sb. 265.

Abowte, prep. 44, 126.

Abulle, adj. = fit, proper, able, 289.

Adowne, adv. = down, 21, 88, 101, 114; adown, 190, 297.

Affye, sb. = trust, 10.

Afore, adv. = in front, 228.

Aftur, prep. = along, 321; for, or in quest of, 46, 129, 153, 342; in accordance with, 13, 238; *adv.* = afterwards, 54, 80, 258, 271, 276; behind, 322.

Alle, adj. 43, 67, 98, &c.; *adv.* 15.

Alle-weldinge, adj. = Almighty, 1. O.E. *Eal-wealdende*.

Allewey. See *Alwaye*.

Allone, adj. = alone, 184.

Als, *conj.* = also, 91.
 Also, *conj.* 218.
 Alwaye, *adv.* 358; allowey, 305.
 An, *art.* 5, 331, &c.
 And, *conj.* 8, 18, &c. = an, if, 139.
 Angelle, *sb.* 192, 193, 221.
 Anon, *adv.* 85; anone, 68, 190, 258.
 Another, *adj.* 268, 301, 366.
 Ar, *3d pl. pres. ind.* of *v.* Be, 82.
 Armed, *p. pt.* of arm, *v. tr.* 283.
 Armes, *sb. pl.* 262.
 Armour, *sb.* 280.
 Aryse, *v. intr. 2d sing. imper.* 77, 303.
 As, *conj.* 7, 19, &c. = as though, 53.
 Aske, *v. tr.* 128, 171; *3d sing. pf.* askede, 130, 192; askede, 210; *p. pt.* asked, 131.
 Askes, *sb. pl.* = ashes, 344.
 Asseyde, *3d sing. pf. ind.* of asseyde, *v. tr.* 145.
 Assygne = Fr. an cygne, 11, &c.
 Assygnyed, *p. pt.* of assign, *v. tr.* 188.
 At, *prep.* 23, 60, 98.
 Awȝte, *sb.* = aught, 204.
 Aȝeyne, *adv.* = again, 93, 104, 137, 177, 343; aȝeyn, 123.
 Badde. *See* Bid.
 Bakke, *sb.* = back, 291, 293.
 Balowe, *adj.* O.E. *Bealu*, or *Bealo*; *Balo* or *Balu* = deadly, 233, 344, strong (?) 317.
 Banke, *sb.* 132.
 Barmeteme, *sb.* 103. This is the O.E. *Bearmeteme*, and is miswritten for *barnteme* = brood, progeny, from *barne* = child, *bairn*; and *teme*, or *teem* (O.E. *teoman*) = to

produce, bring forth. *See* Gen. 954 and 3903. In Chalmers's *Life of James I.* (prefixed to his 'Poetic Remains of the Scottish kings,' 1824), p. 15, he writes, "The Act of the former session was renewed in this; requiring the clergy to pray for the king, for the queen, and their *Bairntime*, which is now explained to mean, 'the children produced between them.'"
 Bathe, *v. tr.* 263.
 Bare, *3d sing. pf. ind.* of bear, *v. tr.* 325, 348.
 Be, *v. intr.* 17, 37, 80; *3d pl. pres. subj.* bene (O.E. *beon*), 188; *3d sing. subj.* 100, 302.
 Bedde, *sb.* 33, 161.
 Beetheth. *See* Bete.
 Befalle, *v. intr.* 204.
 Bene. *See* Be, *v. intr.*
 Bere, *v. tr. 3d sing. ind.* bereth, 297; *3d sing. pf.* 196. *See also* Bare, *p. pt.* borne, 23, 41.
 Berthe. *See* Byrthe.
 Beste, *sb.* = beast, 214; beeste, 218, 288.
 Beste, *adj.* 68, 285.
 Bete, *v. tr.* O.E. *betan* = to prepare, to kindle (said of fire); *3d sing. pres. ind.* beetheth, 157; *p. pt.* bette, 224.
 Bete, *v. tr.* = beat; *imp. pt.* betynge, 227.
 Beteche, *v. tr.* *See* Bytake, 312.
 Bette. *See* Bete.
 Better, *adj.* 49, 175; bettur, *adv.* 97.
 Betyde, *v. intr.* 103.
 Betynge. *See* Bete.
 Bid, *v. tr. 3d sing. pf.* badde, 156, 172, 248, 263; *3d sing. pres.* byddyth, 262.
 Bledde, *3d sing. pf.* of bleed, *v. intr.* 360.

- Blende, *p. pt.* of blind, *v. tr.* O.E. *blendian*, 325.
- Blethely, *adv.* = blithely, cheerfully, 278.
- Blode, *sb.* = blood, 361.
- Blythe, *adj.* 154.
- Body, *sb.* 244.
- Book, *sb.* 7, 270.
- Borne. See Bere, *v. tr.*
- Bote, *3d sing. pf.* of bite, *v. tr.* 360.
- Botenning, *sb.* = remedy, succour, 370; from boten, *v. tr.* formed from bote = remedy, from O.E. *gebetan* = to mend.
- Bothe, *conj.* 20, 79; *adj.* 135.
- Bounden, *p. pt.* of bind, *v. tr.* 291.
- Boy, *sb.* 260; *poss.* boyes, 263.
- Bowethe, *3d sing. pres. ind.* of bow, *v. tr.* 335; bowethe hym, 265 = turneth him, goeth.
- Breke, *v. tr.* O.E. *breccan*; *3d sing. pres.* brekethe, 157; *1st sing. pf. ind.* breke (now brake, or broke), 165.
- Brenne, *v. tr.* = burn, 68, 241; *pf.* brente, 344; *p. pt.* brente, 80; intransitively, 191, 224.
- Breste, *sb.* 297, 360; *pl.* brestes, 241.
- Breste, *v. inter.* = burst, 317.
- Broode, *adj.* = broad, 297.
- Browne, *adj.* 344.
- Browȝte, *3d sing. pf.* of bring, *v. tr.* 41, 49, 343, 370.
- Brydelle, *sb.* 229, 292, 341.
- Brynge, *v. tr.* *2d sing. imp.* 203.
- Bryȝt, *adj.* = bright, 8; bryȝte, 298.
- Busk, *v. tr.* = prepare, make ready; *3d sing. pf. ind.* buskede, 172; *p. pt.* buskede, 233.
- But, *conj.* 15, 17, &c. = except, 38; only, 242.
- By, *prep.* 196, 348; = of, concerning, 5; at, about, 84, 143, 205; through, 85, 216, *adv.* = near, 109.
- Byeche, *sb.* = bitch, 62.
- Bydeſte = abideſt, 256, *2d sing. ind.* of hyde, *v. intr.*
- Byddynge, *sb.* = command, 85.
- Byddyth. See Bid.
- Byfore, *prep.* = before, 23, 64, 110, 124, &c., before, 114.
- Byforne, *adv.* = before, 322 (Wm. *biforn*. Gen. *biforen*).
- Bygyleth, *p. pt.* of beguile, *v. tr.* (for beguiled), 78.
- Byginne, *v. tr.* *3d sing. pres. ind.* bygymethe, 76, 246; *3d sing. pf.* byganne, 183.
- Byhelde, *3d sing. pf.* of byhold = behold; 21.
- Byleſte, *p. pt.* of byleve, or beleave = abandon, 240.
- Bylle, *sb.* = bill, 360.
- Byraſte, *3d sing. pf. ind.* of byreave or bereave. O.E. *bereafian*; 199, 351.
- Byrthe, *sb.* = birth, 23, 40, 291; berthe, 65.
- Byside, *adv.* = beside, 149.
- Bytake (or bitake) = betake, commit, deliver. O.E. *betacan*; *3d sing. pres. ind.* bytakethe, 151; bytaketh, 173; *p. pt.* bytaken, 163; cp. Gen. 212.
- Call, *v. tr.* *3d pl. pres. indic.* callen, 366; kallen, 292, 296; *3d pl. pf.* called, 46; kallede, 270; *2d sing. imp.* kalle, 204; *p. pt.* called, 289; kalled, 6, 231.
- Caste, *v. tr.* 52; *3d pl. pres. ind.* caste, 88; *1st sing. pf.* caste, 167; *3d sing.* caste, 63.
- Cawſed, *3d sing. pf. ind.* of cause, *v. tr.* 39

- Certeyne, *adj.* = certain, 253.
 Charde, *v. intr.* = care, 329.
 Charge, *sb.* concern, 235.
 Chaste, *sb.* = chest, 127. *See* Note.
 Chaunce, *sb.* 123.
 Chefe, *sb.* = chief, 11.
 Cherye, *sb.* = cherry, 329.
 Chese, *3d sing. pf.* of choose. Used with the *prep.* to, 357.
 Chenalere, *sb.* 11, 333; cheuelere, 369.
 Cheuelrye, *sb.* miswritten for cheuelere, 328.
 Cheuene, *v. tr.* quasi chieffen = to rule over, 16.
 Cheurynge, *imp. pt.* of cheuer or chyuer, q. v.
 Cheyne, *sb.* 43, 125, 137, 146, 148, 150, 157, 164, 165, 176, 179, 199, 351.
 Choppe, *v. tr.* 330.
 Chylde, *sb.* = child, 16, 29, &c. With chylde, 35; *pl.* chylderen, 23, 82, 93; chyldren, 107, 122, 130, &c.; children, 143; childeren, 347.
 Chyuer, *v. intr.* = shiver, *3d pl. pf.* chyuered, 107; *imp. pt.* cheurynge, 107. Cp. Morte Arthur (Line.) l. 3392.
 Clene, *adj.* 174.
 Clensen, *v. tr.* = to cleanse, 247.
 Close, *sb.* = an enclosed field, or space of ground. 272.
 Clothe, *sb.* = cloth, 97.
 Colde, *sb.* 107.
 Combred (*p. pt.* of combre (cumber) = to trouble) = miserable, 71.
 Come, *v. intr.* 38; com, 248; *2d sing. pres. indic.* comeste, 51; *3d sing. comethe*, 109; *pf.* come, 64, 110, 142, 151, 173, 183, 208, 228, 248; Kome, 113, 346; *p. pt.* comen, 154.
 Confounde, *v. tr.* 75.
 Countes, *sb.* = countess, 269.
 Counselle, *sb.* 50.
 Courte, *sb.* 53, 123, 163, 203; cowrite, 150, 155, &c.
 Cowche, *sb.* = bed, 45.
 Cowpe, *sb.* = cup, 153, 164, 173, &c.
 Crafte, *sb.* = business, 313.
 Criste, 104; Cryste, 111.
 Cristen, *v. tr.* = christen, 266; *3d pl. pres. ind.* cristene, 365; *p. pt.* cristened, 203, 275.
 Crosse, *sb.* 281.
 Crowne, *sb.* 237.
 Croyse, *sb.* = cross, 328-9; croys, 332.
 Cry, *v. intr.* *3d sing. pres. ind.* crythe, 51; *3d pl. pf.* cryedde, 106; cryde, 108; cryede, 111.
 Cuppe, *sb.* 160, 168.
 Cursed, *p. pt.* of curse, *v. tr.* 38, 145; used adjectively, cursede, 142; cursdedde, 121.
 Curteynesse, *sb.* = courteousness, 179.
 Dame, *sb.* 69, 73, 125, 132, 250.
 Damme, *sb.* = mother, 61.
 Dare, *v. intr.* *1st sing. pres. ind.* 27; *3d sing. pf.* durste, 56; *pl.* 147.
 Day, *sb.* 188, 191, 208.
 Dedde. *See* Done.
 Dede, *sb.* = deed, 274.
 Deepe, *adv.* 86.
 Delyuered, *p. pt.* of delyuer, *v. tr.* 37, 180; *3d sing. pf.* 155, 178.
 Desernethe, *3d sing. pres.* of deserve, *v. tr.* 72.
 Deth, *sb.* 100; dethe, 138, 182, 186.
 Do, *v. tr.* 139; done, 238; *3d sing. pf.* 172; *2d sing. imper.* do, 138 *p. pt.* don, 235.

- Dole, *sb.* = sorrow, compassion, 134; doole, 359.
- Dolefulle, *adj.* 106.
- Dome, *sb.* = doom, 186; *pl.* domus, 91.
- Dore, *sb.* 60, 87.
- Down, *adv.* 305, 334, 335.
- Dowȝter, *sb.* = daughter, 42.
- Draw, *v. tr.* O.E. *dragan* (intransitively used, as in the phrase 'Draw near'); *3d sing.* and *pl.* drowȝ, 33; and drowȝe, 37, 114, 161.
- Drowȝe = drew (Gen. 1. 2360, *dragen*. O.E. *drog*). See Draw.
- Drye, *v. tr.* (O.E. *dreogan*. Gen. *dreȝen*; Allit. *dryȝe*) = to dree, to suffer, 343.
- Dryue, *v. tr.* dryue out = bring out, ascertain, 259.
- Dubbede, *3d sing. pf. incl.* 276.
- Durste. See Dare.
- Dwellest, *2d sing. pres. incl.* of dwell, *v. intr.* 201; *3d sing. pf.* dwellede, 13.
- Dymme, *adj.* = dim, dark, 86.
- Dynte, *sb.* 138.
- Eche, *adj.* = each, 31, 44, 126; each a, O.E. *ilka* = each, every, 187.
- Edder, *sb.* = adder, 331.
- Eggelynges, *adv.* = edgelings, edgewise, with the edge (O.E. *Ecg*. = edge), 365.
- Eke, *adv.* = also, 180.
- Elles, *adv.* = else (Allit. *elleȝ*), 74, 215, 290; ellis, 30.
- Elleven, *adj.* 89.
- Ende, *sb.* 40, 240; *v. tr.* 330.
- Enforme, *v. tr.* 212.
- Er, *prep.* = ere, before, 70.
- Erle, *sb.* 268.
- Erthe, *sb.* 320.
- Etethe, *3d sing. pres. incl.* of ete (eat), 290.
- Euen, 243, 334.
- Euur = ever, 222, 322.
- Eythre = each, 220, 318, 320.
- Fader, *sb.* = father, 90, 212, 219; *poss. fader*, 203.
- Fallethe, *p. pt.* of fall = falled, 310. Perhaps miswritten for *felled*; which is the more likely, as the *p. pt.* of *fall* ought to be *fallen*; while *fell* would make *felled*. We say, however, sometimes, 'To *fall* timber.'
- False, *adj.* 257; fals, 239.
- Faste, *adv.* 141, 223, 227, 304, 309, 342.
- Fastened, *p. pt.* of fasten, *v. tr.* 319.
- Fayre, *adj.* 90; feyre, 217, 266, 275, 361.
- Febull, *adj.* = sad, bad, 58; used *substantively*, 76.
- Feder, *sb.* = feather; *pl.* federes, 361.
- Felawe, *sb.* = fellow, 258.
- Felde, *sb.* = field, 223, 319.
- Felle, *adj.* = severe, stern, cruel, 239.
- Felle, *pf.* of fall, *v. intr.* 110, 114; *3d pl.* 148; = befell, 130.
- Felly, *adv.* = sternly, cruelly, fiercely, 76, 225. The word is used by Spenser.
- Fende, *sb.* = fiend, devil, 120; fend, 240.
- Fere, *sb.* = companion, 325.
- Fersly, *adv.* = fiercely, 342.
- Ferther, *adv.* (*comp.*) = further, 127.
- Fete, *sb.* (*pl.* of foot) 303, 323.
- Fette, *p. pt.* of fette, *v. tr.* = fetch, 279.

- Feyth, *sb.* 18; *fyde*, 121, 139, 112.
- Find, *v. tr. p. pt.* fownden, 239; *2d sing. indic.* fyndes, 305.
- Flesh, *sb.* 310.
- Fleye, *3d pl. pf.* of fly, *v. intr.* 319.
- Flowen, *3d pl. pf.* of the same, 118 (*Allit. floren*; *Gen. floged*).
- Folke, *sb.* 187, 223.
- Folawe, *v. tr. 2d sing. imper.* 310; *3d sing. pres. ind.* foloweth, 116, 312.
- Fomede, *3d pl. pf. ind.* of fome (foam), *v. intr.* 361.
- Fonte, *sb.* 267, 365.
- For, *conj.* 3, 5, &c.; *prep.* 15, 29, 49, &c.
- Foreste, *sb.* 95.
- Forge, *v. tr.* 153.
- Forlonge, *sb.* = furlong, 228.
- Formed, *3d pl. pf.* of form, *v. tr.* 365; *p. pt.* formeth = formed, 200, 209.
- Formerken, *v. intr.* = darken; *3d sing. indic.* formerknes, 362. *See Note.*
- Forsette, *v. tr.* = beset, entrap, betray, 251. O.E. *forsettan*. Cp. *Allit. B.* 78.
- Forsothe, *adv.* 18, 195, 242.
- Forsworn, *p. pt.* of forswear, *v. tr.* 199; forsworne, 351.
- Forth, *adv.* 52, 60, 75, &c. Forth, 176.
- Forthy, *adv.* = wherefore, 218 (O.E.).
- Fostere, *sb.* = forester, 120.
- Fowle, *adj.* 40, 239.
- Fownden. *See Find.*
- Fowre, *numeral adj.* = four, 95.
- Fowrth, *adj.* = fourth, 367.
- Frapte, *pf.* of frap = strike, 332.
- Frely, *adj.* = lordly, noble, 218, 266, 275. Cp. *Allit. B.* 162; *Wm.* 121.
- Freshe, *adj.* 258.
- Fro, *prep.* 113, 148, 159, 298, 328.
- Frusch, *v. intr.* (properly *tr.* = strike. Fr. *froisser*) but here = rush; *3d sing. ind.* fruscheth, 332.
- Fulfyld, *p. pt.* of fulfyllen (fulfil), 206.
- Fulle, *adv.* 12, 54, 69, 113, 141, &c.
- Fulwen, *v. tr.* = baptize. O.E. *fulwian*; *p. pt.* fulwedde, 369.
- Furre, *comp.* of fur = further, 311.
- Fylte, *adj.* = fifth, 368.
- Fyndes. *See Find, v. tr.*
- Fyre, *sb.* 224, 233, 332, 345; *fyre*, 159, 165, 167, 314.
- Fyrste, *adj.* 51, 58; *adv.* 80.
- Fysh, *sb.* = fish, 353.
- Fyue, *numeral adj.* 159; fyve, 167.
- Fyste, *v. intr.* = fight, 200, 209, 212, 245, 259; *sb.* 273.
- Gader, *v. intr.* = gather; *imp. pt.* gaderynge, 223.
- Gete, *v. tr.* = get, 261; *3d sing. pf. ind.* gette (properly *get* or *3at*), 31; *2d sing. imper.* gete, 137.
- Gaddenes, *sb.* 57.
- Go, *v. intr. 3d sing. pres. ind.* goothe, 157; *3d pl.* gon, 354; *p. pt.* go, 113.
- God, *sb.* 1, 40, &c.; *poss.* goddes, 206, 219.
- Godfader, *sb.* 267.
- Godmoder, *sb.* 269.
- Goldsmyste, *sb.* 153, 157, 354; goldsmythe, 352.
- Good, *adj.* 130, 289.
- Grace, *sb.* 302, 339.

- Graunt, *v. tr.* = grant ; *2d sing. pf. ind.* grauntethe, 278 ; *3d sing. praesent. ind.* graunted, 189, 216.
 Grete, *adj.* = great, 83 ; gret, 264.
 Grownde, *sb.* 302.
 Grymme, *adj.* black, dark, 51 ; sad, 189. Cp. Allit. A. 1069.
 Grypte, *3d sing. pf. of gryp, v. tr.* 220.
 Gynmyth, *3d sing. praesent. ind. of gynne, v. (begin),* 66.
 Halde. See Haue.
 Halen, *v. tr.* = to haul ; *3d pl. indic. halenne,* 250.
 Halfe, *sb.* 165 ; = side, behalf, 219.
 Haluēdele = half-deal = half, 176 ; halvendelle, 160.
 Ham, *pers. pron. obj.* = them, 152.
 Happe, *sb.* = hap (good), 324.
 Harm, *sb.* 235 ; harme, 3.
 Harnes, *sb.* = armour, 278 ; harness, 337.
 Hast. See Haue.
 Hatefulle, *adj.* 141.
 Hath. See Haue.
 Haue, *v. tr.* 120 ; *1st sing. praesent. ind.* 70, 353 ; *2d sing. hast,* 78 ; haste, 194, 251, 310 ; *3d sing. hath,* 128 ; *3d pl. haue,* 79 ; *3d sing. pf. hadde,* 16, 44, 47 ; *1st sing. pf. subj.* 181 ; *2d sing.* 53 ; *p. pt. hadde,* 79.
 Hawberke, *sb.* 296.
 He, *pers. pron.* 2, 13, &c.
 Hedde, *sb.* = head, 27, 217, 257 ; hede, 295 ; heede, 311.
 Heelde. See Holden, *v. tr.*
 Heete (or Hete), *v. tr.* = tell ; *1st sing. praesent. indic.* 18.
 Hele, *sb.* = pleasure, advantage, 324. O.E. *Hel* = health.
 Helle, *sb.* 10.
 Helme = helmet, *sb.* 296, 306, 338.
 Helpe, *sb.* 118, 247, 273.
 Helpe, *v. tr.* 50 ; *3d sing. praesent. subj.* 70.
 Hem, *pron.* = 'em, them ; 19, 20, 44, 45, 52, 83, 96, 97, 101, 102, 104, 109, 110, 112, 114—119, 126, 129, 133, 134, 138, 148, 151, 152, 159, 169, 190, 194, 196, 199, 316, 318—320, 348, 351.
 Hemselfen = themselves, 20.
 Hente, *v. tr.* = seize, take ; *3d pl. pf. ind. hente,* 85 ; *p. pt. hente,* 3.
 Her, *poss. pron. fem.* 10, 32, 340, 344.
 Her, *pers. pron. fem. obj.* 23, 35, 38, 47, 68, 70, 73, 85, 176, 262.
 Her, *adv.* = here, in this place, 77.
 Her = their. See Here.
 Here, *poss. pron. fem.* = her, 171, 182, 240, 255.
 Here, *pers. pron. fem. obj.* = her, 15, 32, 34, 86—88, 126, 131, 135, 151, 153, 189, 190, 226, 342—344.
 Here, *poss. pron. pl.* = their, 126, 220, 235, 274, 315, 321 ; her, 105, 199, 327.
 Here, *v. tr.* = hear, 57 ; *1st sing. pf. ind. herde,* 213 ; *3d sing.* 55, 58, 108 ; *2d sing. imper.* 131.
 Here, *sb.* = hair ; *pl. heres,* 255.
 Heremyte, *sb.* 115, 221 ; hermyte, 109, 192, 201.
 Herseluen = herself, 47.
 Herte, *sb.* (Germ. *herz*) = heart, 18, 189, 263, 334.
 Hette, *3d sing. praesent. indic.* = is called, 232 ; *3d sing. pf. hette,* 7 ; hyte, 9. (O.E. *hatan* = to be called.)
 His, *poss. pron. masc.* 2, 8, 36, &c. ; hys, 135.
 Hit, *pers. pron. neut.* 30, 72, 74, &c.

- Holden, *v. tr.* = to hold, 169 ;
3d sing. pf. ind. helde, 152 ; *2d sing. imper.* holde, 127 ; *p. pt.* holde = accounted, 70.
- Hole, *sb.* 294.
- Hole, *adj.* = whole, 353.
- Hollye, *adv.* = wholly, 160, 168, 181.
- Holy, *adj.* 109, 265.
- Honde, *sb.* = hand, 2, 41, 152, 158, 161, 166, 174, 220, 255, 257, 300, 315, 370.
- Hondredde = hundred, 255.
- Honged, *3d sing. pf.* of hongen, or haugen = hang, 18.
- Hors, *sb.* = horse, 213, 289 ; *pl.* horses, 321.
- Houe, *v. intr.* = to abide still, to hover, to wait, 258. Cp. Allit. B. 927 ; and Lancelot, 996.
- How, *adv.* 26, 31, &c.
- Hownde, *sb. pl.* howndes, 79, 234.
- Hy, *adj.* = high, 326 ; hye, 217 ; hyȝ, 221 ; hyȝe, 280 ; on hyȝe = aloud.
- Hylyde, *3d sing. pf.* of hylen = hele = cover, 102.
- Hym, *pers. pron. masc. obj.* = him, 4, 21, &c.
- Hym for Hem = them, 52.
- Hynde, *sb.* 113, 116.
- Hytte, *v. tr.* 300.
- Hyȝe, *adj.* See Hy.
- Hyȝe, *v. intr.* = hie, go, 139 ; *refl. 3d sing. pf.* hyed hym, 141.
- Hyȝnes, *sb.* = highness, 4.
- Hyȝte = was called. See Hette.
- I, *pers. pron.* 5, 18, &c.
- If, *conj.* 192.
- In, *prep.* 4, 5, &c.
- Is, *3d sing. pres. ind.* of Be, *v. intr.* 1, 26, &c.
- It, *pers. pron. neut.* 1, 12, &c.
- Joye, *sb.* 246.
- Juge = judge, 236. See Note.
- Kalled, &c. See Call.
- Kan, *v. tr.* = can, i. e. know ; *1st sing. pres. ind.* kan, 311, 313 ; *2d sing. pres. ind.* kanste, 212 ; *1st sing. pf.* kowthe = knew, 313.
- Kawȝte, *3d sing. pf. ind.* of catch, 287 ; in l. 62 it = snatched. Cp. 'caught up.'
- Keene, *adj.* 183 ; used *adverbially*.
- Kenely, *adv.* 309.
- Kepe, *v. tr.* = keep, 50 ; *3d sing. pf. ind.* kepte, 117, 174 ; *2d sing. imper.* kepe, 328.
- Keste, *3d sing. pf. indic.* of cast, 97.
- Knee, *sb. pl.* knees, 110.
- Knowe, *v. tr.* 97 ; *1st sing. pres. ind.* 309, 352 ; *2d sing. pres. ind.* knoweste, 251 ; *3d sing. pf.* knewe, 49.
- Knyfe, *sb.* 62.
- Knyȝte, *sb.* = knight, 258, 276, 287, 289 ; *pl.* knyȝtes, 354.
- Kome. See Come.
- Kowarde, *sb.* 71.
- Kowth. See Kan.
- Kylled, *3d sing. pf.* of kylle (kill) ; *v. tr.* 62.
- Kynde, *sb.* (kind) = nature, condition, 71, 276 ; kin, family. 11. Cp. Gen. 650.
- Kynge, *sb.* 7, 20, &c. ; *poss.* kynges, 195.
- Kyrtelle, *sb.* 294.
- Ladde. See Lead, *v. tr.* Spenser uses this inflection, F. Q., I. i. 4 : 'a milke white lamb she *lad*.'
- Lady, *sb.* 82, 89, 92, 191.
- Lafte. See Leve, *v. tr.*
- Langour, *sb.* = languor, 15, 57, 92.
- Lappe, *sb.* 257.

- Lappe, *v. tr.* = wrap ; *3d sing. pf.* lappede, 102 ; *p. pt.* lapped, 132 ; lappedde, 101.
- Lassche, *v. tr.* = strike (lash out = kiek) ; *3d sing. pres. ind.* lasseth, 323.
- Laste, *adj.* 240.
- Launce, *sb.* 300.
- Launce, *v. tr.* = launce, dart, throw ; *3d sing. pres. ind.* launces, 323.
- Laye. See Lye, *v. intr.*
- Lead, *v. tr.* *3d sing. pf. ind.* ladde, 287.
- Lefe, *adj.* = dear, 82.
- Lefte, *pf.* of leve, q. v.
- Lefte, *3d sing. pf. ind.* of lift (O.E. *lēfan*), 15.
- Lende, *v. intr.* a form of leng = tarry, abide ; *p. pt.* lente, 'was lente,' l. 5 = dwelt. Cp. Allit. B. 1084, 'waȝt lent.'
- Lendeth, *3d sing. pres. ind.* of lend, *v. tr.* 99.
- Lene, *v. tr.* = lend, grant, 277, 284 ; *p. pt.* lente, 112, 339.
- Leng, *v. intr.* = tarry, dwell ; *3d sing. pres. ind.* lengeth, 4.
- Lengur, *adv., comp.* of long, 77, 112, 303 ; lengere, 364.
- Lente. See Lende, *v. intr.* ; and Lene, *v. tr.*
- Lepte, *3d sing. pf. ind.* of lepe (leap), *v. intr.* 254.
- Let, *v. tr.* = allow, cause ; *3d sing. pf. ind.* lette, 24, 190 ; *2d sing. imper.* lette, 187 ; lete, 307 ; *2d sing. subj.* lete, 52.
- Leue, *v. tr.* = believe, allow, 28, 133 ; leue, 242.
- Leue, *v. tr.* = leave ; *1st sing. pf. ind.* lafte, 133 ; *3d sing.* 17, 221 ; *1st pt. imper.* leue, 92 ; *3d pt. pres. ind.* leuen, 87. Also *intransitively* = remain ; *3d sing. pf. ind.* lefte, 175 ; leued, 255.
- Leues, *sb. pl.* of l-fo (leaf), 119.
- Ley. See Lye, *v. intr.*
- Leyde, *1st sing. pf. ind.* of lay ; *v. tr.* 165 ; *3d sing.* 87, 101, 159, 338.
- Leyne, *v. tr.* = grant, requite, reward, 99.
- Lofe, *sb.* = love, 15.
- Loke, *v. intr.* = look, 364 ; *3d sing. pf. ind.* loked, 21 ; *3d sing. imper.* looke, 52 ; loke, 203, 300.
- Lokke, *sb.* of a door, 87 ; of hair, 254 ; *pl.* lokkes, 338.
- Londe, *sb.* = land, 6, 181, 231 ; *pl.* londis, 16.
- Longe, *adj.* 95, 299 ; *adv.* 17, 185.
- Lorde, *sb.* 5, 36, 70, &c.
- Lordeles, *adj.* = having no lord, or sovereign, 17.
- Losse, *sb.* 358.
- Lothe, *adj.* 249 ; both, 48.
- Loue, *sb.* 36.
- Loue, *v. tr.* 14.
- Louely, *adv.* 98.
- Lowde, *adj.* 225.
- Lowely, *adv.* = meekly, humbly, 36, 339.
- Lowze, *3d pl. pf. indic.* of laze, *v. intr.* = laugh, 98.
- Lye, *v. intr.* 257 ; *3d sing. pf. ind.* lay, 57, 207 ; laye, 76 ; *3d pl.* ley, 98 ; *imp. pt.* lyinge, 133.
- Lyf, *sb.* = life, 17 ; lyfe, 112, 335.
- Lyfe, *v. intr.* = live, 54.
- Lyfte, *v. tr.* 299.
- Lyke, *v.* = like, 54 (see Note), 140 ; *3d sing. pres. ind.* lykes, 134 ; lyketh, 73.
- Lykyng, *sb.* = liking, 13.
- Lyme, *sb.* = limb ; *pl.* lymes, 217.
- Lyonys, *pl.* of lyon ; *sb.* 214.

- Lytulle, *adj.* 212.
 Lyue, *v. intr.* = live; *3d sing. pf. ind.* lyuede, 89.
 Lyue, *sb.* = life, 110.
 Lyuinge, *adj.* = living, 256.
 Lyȝtly, *adv.* = lightly, 393.
 Made, *v.* See Make.
 Maden, *v.* See Make.
 Make, *v. tr. 3d sing. pres. ind.* maketh, 267; *3d sing. pf. made*, 9, 83, 90, 135, 359; *3d pl. maden*, 314.
 Man, *sb.* 46, 108, &c.; manne, 29; *poss. mannes*, 273; *pl. men*, 79, 94; menne, 285.
 Mantelle, *sb.* 101, 105, 132.
 Many, *adj.* 31, 34, &c.
 Marre, *sb.* = mar, *v. tr.* 261.
 Mater, *sb.* = matter, 216.
 May, *1st sing. pres. ind.* of mowe = to be able = can, 74, 295; *2d sing.* 50, 54; also mayste, 219.
 Mayden, *sb.* 368.
 Me, *indeterm. pron.* (Germ. *man*; Fr. *on*) 30.
 Me, *pers. pron. obj.* 70, 261.
 Mene, *v. tr.* mention; *3d sing. pf. ind.* menede, 124.
 Mengynge, *sb.* = mingling, twisting, 125. From menge, *v. tr.* = mix.
 Meruelows, *adj.* (used *adverbially*) 185.
 Merueyle, *sb.* 125.
 Mesure, *sb.* 171.
 Mete, *sb.* = meat, 88, 144.
 Moche, *adj.* = much, 9, 39, 102, 136; *substantively*, 184.
 Moder, *sb.* = mother, 9, 39, 59, 180, 200, 205, 209, 210.
 Mone, *sb.* = moan, 83, 136.
 Mony, *adj.* 90, 124, 271.
 More, *adj.* 88, 125, 171.
 Morn, *sb.* = morning, 183.
 Morne, *v. intr.* = mourn, 66.
 Morwe, *sl.* = morrow, 172.
 Most, *v.* = must, *2d sing. ind.* of mot, 50, 296; *3d sing.* 136, 206. See Mote.
 Moste, *adv.* 285.
 Mote, *3d sing. pres. subj.* of mot, 129. The word has in this phrase an optative force. See Most.
 Mowthe, *sb.* = mouth, 292.
 Multiplyeth, *3d sing. pres. ind.* of multiply; *v. intr.* 158.
 Murdered, *p. pt.* of murder, *v. tr.* 310.
 Murther, *v. tr.* 94, 129.
 My, *poss. pron.* 27, 78, 82, 100, &c.
 Mydday, *sb.* 205.
 Myle, *sb.* 95.
 Myne, *poss. pron.* 181.
 Mysfare, *v. intr.* = go wrong, 238.
 Myskarye, *v. intr.* = miscarry, 260.
 Myssede, *3d sing. pf. ind.* of mysse (miss), *v. tr.* 83.
 Myȝte = might, *1st sing. pf. ind.* of mowe, or mowen, *v.* 134; *3d sing.* 14, 247, 363; *1st pl.* 3.
 Name, *sb.* 204, 270.
 Nay, *interj.* 28.
 Ne = not, 3, 147.
 Nekke, *sb.* 297, 337.
 Nere, *prep.* = near, 38.
 Nere, *v.* = ne were, 4.
 Neunr, *adv.* = never, 202, 216.
 Neythur, *adv.* 253; *sb.* 306.
 No, *adj.* 16, 38, 77.
 None = ne one, 127, 216; *adj.* 250.

Noryscheth, *3d sing. pres. ind.*
of norysch (nourish); *v. tr.* 118.

Not, *adv.* 28.

Nother, *conj.* = nor, 253.

Nowe, *adv.* 354.

Nowȝte, *sb.* = nought, 53.

Noyse, *sb.* 225.

Noȝt, *adv.* = not, 236, 295 ;
noȝte, 74.

Noȝthe, *sb.* = nought, 290 ;
nowȝte, 53.

Nykke, *v. tr.* = refuse, contradict ;
= ne (not), ikke (say) ; cognate
with Latin *Negare*. With *ikke*
compare Gothic *Aikan* ; Sanskrit
Ah = to say, to speak ; Latin *Ajo*
(agjo). Cp. also the Sanskrit
Aham = I, with the O.E. *Ic*.

Nyȝe, *adj.* = nigh, 100.

Nyȝte, *sb.* = night, 33, 34, 161,
191.

Of, *prep.* 4, 10, &c. = from, out
of, 287 ; = *adv.* off, 146, 311.

Ofte, *adv.* 3, 111.

Olde, *adj.* 163, 227, 243, &c.

On, *prep.* 34, 207.

On, *num.* = one, 44, 126, 143,
249, 295, 297, 299, 357, 358 ; oon,
29, 285.

One, *num.* 264.

One, *adj.* = alone, 15, 19.

Ones, *adv.* = at ones = at once,
98, 196, 272, 348.

On-hyȝe, *adv.* = aloud, 25, 64,
106, 234, 346 ; on hyȝ, 81 ; on-hy
= up, 326.

Ony, *adj.* = any, 175, 273.

Oo-lynynge, *adj.* = everliving,
eternal, 201.

Oon. See On.

Oryoun, *sb.* = prayer, 90.

Other, *adj.* 144, 145, 296, &c. ;
othur, 159, 167, 347.

Other, *conj.* = or (Germ. *oder*),
324.

Our, *poss. pron.* 36, 70, 93, 117.

Out, *for* drew, *or* pulled out, 146.

Ouur, *adv.* = over, 175.

Owne, 2, 14, &c.

Pappe, *sb.* = breast, 114.

Paye, *v. tr.* = please, 65.

Peces, *pl.* of pece (piece), 315.

Pele, *v. intr.* smite, 'let drive,'
304. Cp. peal (of bells), *sb.* ; also
pelt, *v.* Mr Skeat writes, 'Per-
haps this is an instance of the
word *Pelle*, which occurs in Havelok,
and nowhere else, unless it is
here. In Havelok it = drive forth,
go ; and seems to be the Lat.
pellere.

The line in Havelok is,

'Shal ich neuere lenger dwelle,
To morwen shall ich forth *pelte*.'

ll. 809-10.

['I shall stay here no longer,

I shall start off to-morrow !

It answers to our expression, 'go
full drive.'"

Place, *sb.* 12.

Plesed, *p. pt.* of ples (please) ;
v. tr. 274.

Plukke, *v. tr.* 2d *sing. imper.*
304.

Pore, *adj.* = poor, 22, 26, 363.

Posse, *sb.* Perhaps miswritten
for Poste, 281.

Prayde, 3d *sing. pf. ind.* of pray ;
v. tr. 284 ; 2d *sing. pres.* prayeth,
277.

Preste, *adj.* = ready, 135.

Prestly, *adv.* = readily, quickly,
277.

Preve, *v. tr.* = prove, 252.

Price, *adj.* = worthy, noble, 279.
Comp. Wm. l. 411.

Prisoun, *sb.* 80 ; prysoun, 86.

Prowde, *adj.* 115.

Pulledde, *3d pl. pf.* of pulle; *v. tr.* 327.

Putte, *v. tr.* *3d sing. pf. ind.* putte, 115; putt, 135.

Pyne, *sb.* suffering, 92. O.E. *pin*; *v. tr.* = to make to suffer, to torment, 26. O.E. *pinan*.

Pytte, *sb.* = pit, 63.

Quod or quoth, *3d sing. pf. ind.* = said, 71, 99, 169, 211-216, 219, 230, 236, 242, 250, 256, 260, 288, 289, 290, 312, 328-29, 336, 352. O.E. *cwæð*, of *Cwæðan* = to say.

Qwene, *sb.* = queen, 8, 14, &c.

Raunges, *sb. pl.* = lists, 314, 321. Cp. 'ringes' in Sir Eglamore, l. 1121, Percy folio, p. 382, vol. 2.

Rawȝte (Raught). See Reche.

Reasonabullye, *adv.* = reasonably, 34.

Rebukede, *3d sing. pf.* of rebuke, 32.

Reche, *v. tr.* = reach; *3d sing. pres. ind.* recheth, 176; *3d pl. pf.* rawȝten, 316.

Recke, *v. intr.* = reckon, care; *3d sing. pf. ind.* rowȝte, 177; *2d sing. imper.* rekke, 306.

Rede, *v. tr.* = advise, 222; *1st sing. pres. ind.* rede, 169.

Redresse, *v. tr.* 205.

Rekke. See Recke.

Rennen, *v. intr.* = run, 316 (!); *imp. pt.* remyunge, 113; *3d pl. pf.* rommen, 314, 321. *Rennene*, 316, may be *sb.* = rennenge or running, but is more likely the verb above.

Reredde, *p. pt.* of rere (rear); *v. tr.* 211.

Reste, *v. tr.* 77; *2d sing. imper.* reste, 303.

Rewede, *3d sing. pf. ind.* of rewe (rue); *v. tr.* = repent, be sorry

for; used *impersonally*, 55; hym rewede = he was sorry.

Rewfulle, *adj.* 149.

Rewthe, *sb.* = ruth, sorrow, 162, 363.

Ring, *v. intr.*, *3d pl. pf. ind.* rongen, 272.

Rongen. See Ring.

Rowte, *sb.* = crowd, 287.

Rowȝte. See Rekke, *v. intr.*

Ryche, *adj.* 271, 306, 363.

Rydeþe, *3d sing. pres. ind.* of ryde (ride); *v. intr.* 341; rydinge, *p. pt.* 228.

Ryner, *sb.* 198; ryuere, 149, 350; *poss.* ryueres, 132.

Ryȝte, *adj.* = right, 222, 236, 336, 352; *sb.* 252; *pl.* 'his ryȝtes,' 283; *adv.* 32, 198, 205, 249.

Ryȝtlye, *adv.* = rightly, 236.

Sadde, *adj.* 119. Perhaps = solid, massive (Cp. Wm. 1072); or else, and more probably = shed (O.E. *scaden*, from *scadan*, *v. tr.* Germ. *scheiden*). Cp. Gen. l. 58.

Sadelle, *sb.* 293.

Safe, *adj.* 43.

Same, *adj.* 34.

Saue, *v. tr.* 91; *3d sing. pf. ind.* saued, 91.

Sauinge, *sb.* 194.

Sawe, *sb.* = that which is said, tale, 162, 253. See also Se, *v. tr.*

Sayde. See Seye.

Saye. See Se, *v. tr.*

Scharpelye, *adv.* 301.

Schreden, *v. tr.* = shred, 307.

Schyuered. See Shyuer.

Se, *v. tr.* = see, 359; *3d sing. pres. ind.* seeth, 223; *1st sing. pf.* saye, 5; seyȝe, 216; *3d sing. pf.* 22; syȝe, 202; sawe, 61-310; *3d sing. imper.* se, 26; used with *prep.*

- of, 65; *1st sing. pres. subj.* 74; *p. pt. sene*, 53.
- Seche, *v. tr.* = seek; *2d sing. imp. r. seehe*, 53; *3d sing. pf. ind. sowȝte*, 60. Used intransitively in both places, in the sense of To be-take oneself, go.
- Seke, *v. tr.* = seek, 144.
- Selſe, 73.
- Selfen or Selven = self, and selves, 20, 47.
- Seluer = silver, 43; seluere, 125.
- Semelye, *adj.* = seemly, 42.
- Sende, *v. tr.* 111; *3d sing. pres. ind. sendethe*, 88, 118; *sendeth*, 193; *3d sing. pf. sente*, 46, 129, 153.
- Serue, *v. tr., intransitively* = be of use. 202; *3d sing. pres. ind. serueth*, 218; *p. pt. serued*, 47; = deserve, *p. pt. serued*, 186; *serueth*, 191.
- Seruyse, *sb.* = pay for service, 178.
- Sethen. See Syther.
- Sette, *v. tr.* = set. 73.
- Seueneth, *adj.* = seventh, 42.
- Seuemme, *numeral adj.* = seven, 61.
- Sex, *numeral adj.* = six, 42, 144, 347. See also Six.
- Sexte, *adj.* = sixth, 160; *sixte*, 168, 369.
- Seyde. See Seye, *v. tr.*
- Seye, *v. tr.* = say, 74; *sey*, 213; *3d sing. ind. pres. seyth*, 252; *seythe*, 162, 245; *3d pl. seyn*, 217; *3d sing. pf. sayde*, 25; *seyde*, 28, 50, 64, 67-8, 77, 82, 127, 131, 177, 193, 197, 208, 213, 316, 349.
- Sey; and Seyȝe. See Se, *v. tr.*
- Shaſte, *sb.* 301.
- Shake, *v. tr.* *3d pl. pf. ind. shoken*, 356.
- Shalle, *v.* *1st sing. pres. ind.* 75, 78, 139, 212, 239, 261, 288, 299, 330; *2d sing. shalt*, 54, 80, 238, 260; *3d sing. pf. sholde*, 94, 129, 202, 224, 252; *shulde*, 37, 96, 103, 191; *3d pl. sholde*, 12.
- Shanke, *sb., pl.* shankes, 326.
- She, *pers. pron.* 10, 26, &c.
- Shelde, *sb.* = shield, 281, 298, 331.
- Shene, *adj.* = shining, beautiful, 8; *sheene*, 298.
- Shoken. See Shake, *v. tr.*
- Sholde = should. See Shalle.
- Sholder, *sb.* 222, 334.
- Shrykede, *3d sing. pf. ind. of shryke* (shriek), 81.
- Shulde = should. See Shalle.
- Shylde, *v. tr.* = shield, 298.
- Shyuer, *v. tr.* = smash, splinter; *3d pl. pf. ind. shyuereden*, 315; *p. pt. schyuered*, 301.
- Shyuereden. See Shyuer.
- Six, *numeral adj.* 164, 193. See Sex.
- Sixte, *adj.* = sixth, 369. See also Sexte.
- Skape, *v. intr.* = escape, 127.
- Sklawndered, *p. pt. of sklawnder* (slander); *v. tr.* = defame, accuse, 234.
- Skorne, *sb.* 264.
- Skylfully, *adv.* 47.
- Slepte, *3d sing. pf. ind. of sleep*; *v. intr.* 192.
- Slongen, *3d pl. pf. ind. of sling*; *v. tr.* = to throw, 86; perhaps involving the idea of letting down by ropes; as we *sling* horses in a transport-ship, or as we suspend an arm in a *sling*.
- Slyppe, *v. intr.* = slip, 52.
- Small, *adj.* 307, 330.
- Smerte, *sb.* = smart, 308.
- Smertlye, *adv.* = smartly, sharply, 318. It is miswritten *smertlye* in the MS.

- Smyte, *v. tr.*, 3*d* *sing. pf. ind.* smote, 116, 318; 3*d* *pl.* smoten, 327; 2*d* *sing. imper.* smyte, 311.
- So, *adv.* 31, 70, 74, 103.
- Sokour, *sb.* = succour, 111.
- Somme, *adj.* = some, 111.
- Sommene, *v. tr.* = summon, 187.
- Sonde, *sb.* that which is sent, gift, 36.
- Sone, *sb.* = son, 65, 78, 209, 347; *somme*, 184, 211.
- Soone, *adv.* 128, 208; *sone*, 105, 260-61.
- Sorowefulle, *adj.* 91.
- Sorwe, *sb.* = sorrow, 9; *sorowe*, 39, 78, 99, 359.
- Sothe, *sb.* = truth, 18, 67, 131, 133, &c.
- Sounde, *adj.* 43.
- Sowke, *v. tr.* = suck, 115; *imp. pl.* sowkyng, 61.
- Sowȝte. See Seeche, *v.*
- Speche, *sb.* 286.
- Speke, *v. intr.* 249; 3*d* *sing. pres. ind.* 252.
- Spere, *sb.* = spear, 263, 315.
- Spin, *v. intr.* = rush quickly; 3*d* *sing. pres. indic.* spymethe, 331. It is still used colloquially.
- Spring, *v. intr.*, 3*d* *sing. pf. ind.* spronge, 331.
- Spronge. See Spring.
- Spymethe. See Spin.
- Staffe, *sb.* 220.
- Stalworth, *adj.* = stalwart, strong, 326.
- Stand, *v. intr.*, 3*d* *pl. pf. ind.* stoden, 147.
- Stere, *v. intr.* = stir, move, 147.
- Sterte, *v. intr.* = start; 3*d* *pl. pres. indic.* sterten, 356; 3*d* *pl. pf.* styrt, 326.
- Steuenne, *sb.* = voice, 106, 149.
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- Strawȝte. See Stretch.
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